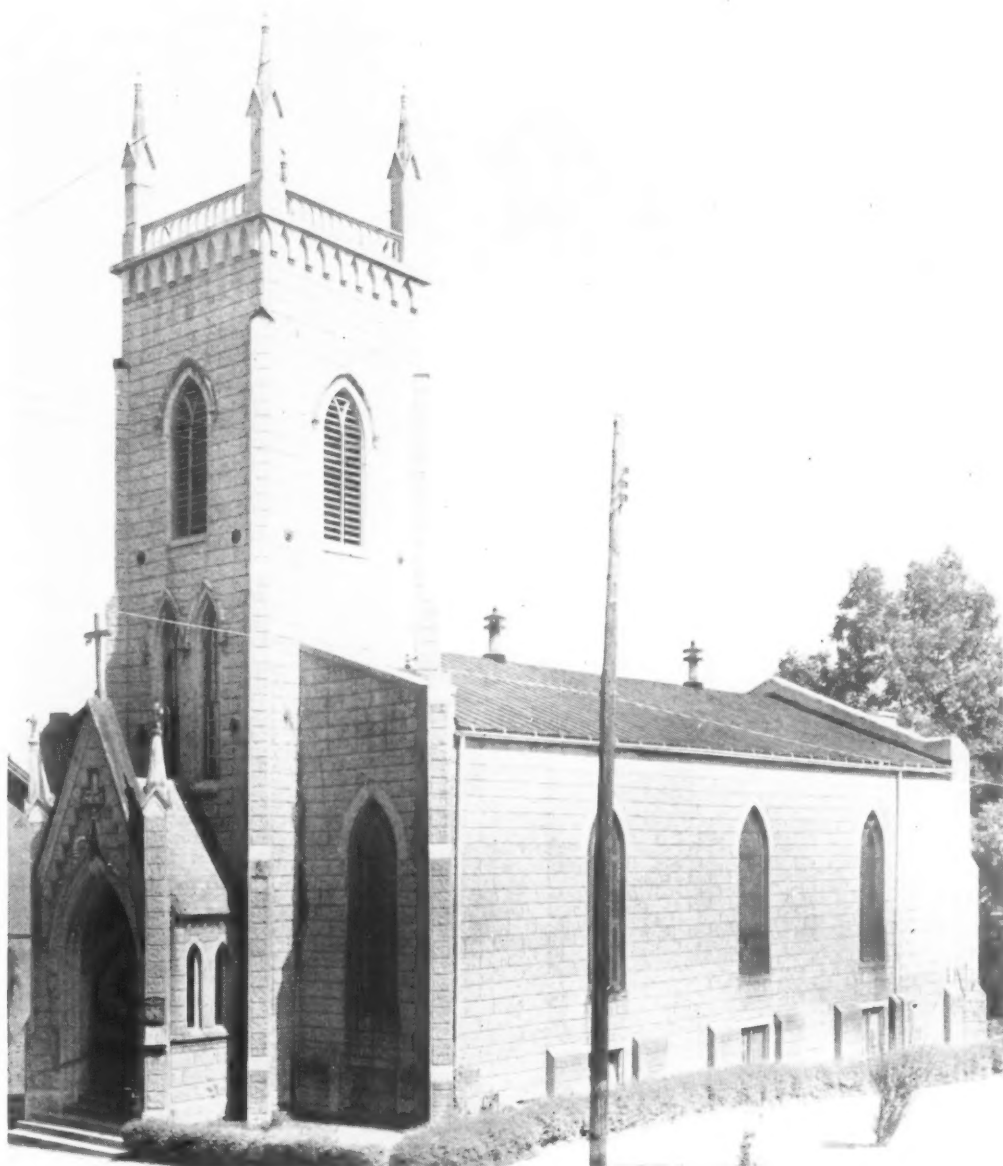


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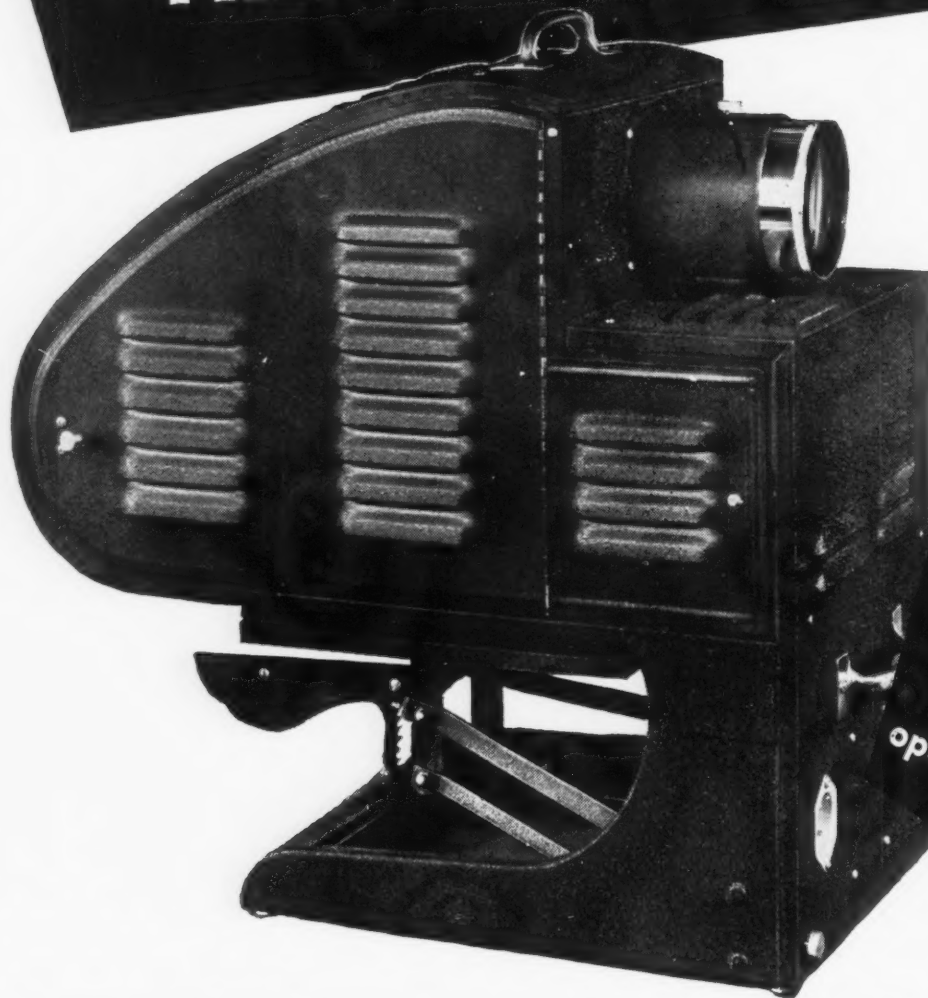
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• *Volume XXIII* •

Number Nine

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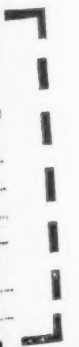
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By Earl Riney

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* * *

An optimist sees an opportunity in every calamity; a pessimist sees a calamity in every opportunity.

* * *

No one is really miserable who has not tried to cheapen life.

* * *

There is nothing more difficult than to run counter to the wishes of those who have nothing but your interest at heart.

* * *

From any point of view the advising of anyone to leave or divorce his or her partner is fatuous, treacherous, incompetent and a boomerang.

* * *

We have the power to do, we need the balance of power to be.

* * *

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* * *

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THE EDITOR'S DRAWER

The Cover Picture

Hardly touched by hammer, saw or paint brush in fifty years, dignified historic Old Christ Church at Vicksburg, Mississippi, approaches its 109th year in the service of its Episcopalian congregation in anticipation of an \$11,000 beauty treatment.

Under the direction of Warwick Aiken, who became rector last December, the 275 members of the congregation of the aged edifice plan to pay for the remodeling in only two years.

Cornerstone of Old Christ Church was laid in 1839 by Bishop Leonidas Polk, founder of The University of the South at Sewanee, Tennessee, who laid aside the ministry to become a fighting general in the Confederate Army during the Civil War. In recent years, the church has become the focal point for sight-seers on the annual spring and summer pilgrimage of tourists through the South.

Remodeling has been carefully planned so as to preserve the building's original lines copied from a 16th century English church. Architects are of the opinion that the structure is strong enough for at least another hundred years of service.

Jerry Penix.

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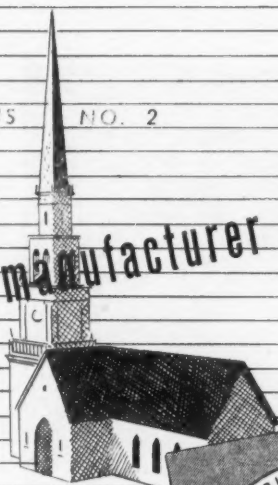
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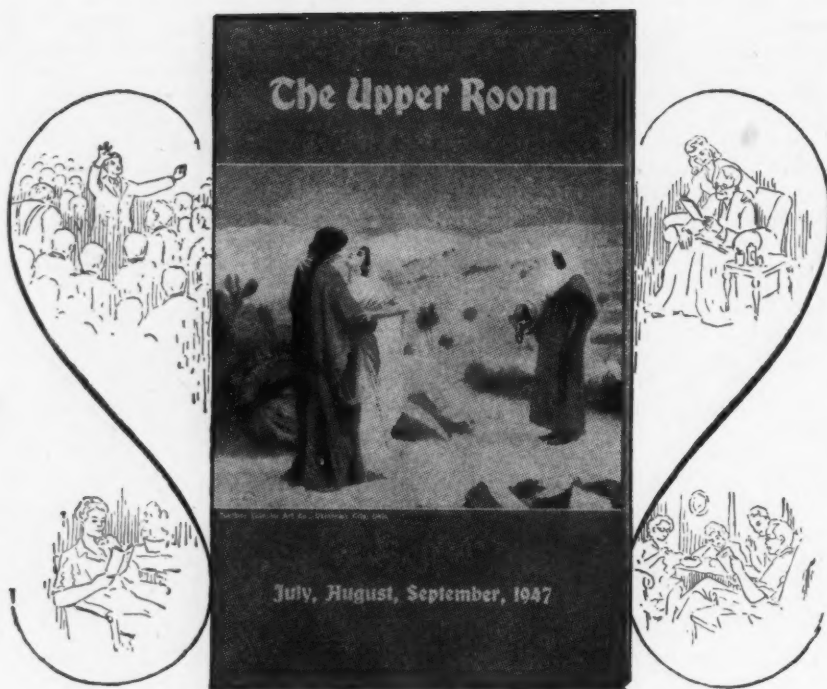
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— A Native Minister in a Chinese Leper Colony

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Ministerial Oddities

Collected by Thomas H. Warner

Bonnie Scotland

Sir Walter Scott's *Journal* under date September 22, 1827, contained this entry: "Prayer of the minister of the Cumbrays, two miserable islands in the mouth of the Clyde: 'O Lord, bless and be gracious to the Greater and the Lesser Cumbrays, and in thy mercy do not forget the adjacent islands of Great Britain and Ireland.'"

A law, passed by the Scottish Parliament, provided that archery butts be set up at every church, and that shooting should be practiced every Sunday. In 1491, James IV issued an edict banning both archery and golf.

It is recorded that an Edinburgh Town Council ordinance of 1592, forbidding Sunday games "sic as golfe, &c" had to be amended a year later to apply only "in tyme of sermons."

Max O'Rell told this story. A Frenchman was staying with a friend in Edinburgh. On the "Sawbath" he took up his walking stick preparatory to going for a walk. His host remonstrated. He said: "Do you mind taking an umbrella, it looks more respectable."

According to the *Daily Mail*, by the light of an oil lamp, in the bedroom of a 500-year-old Scottish castle, where Mary Queen of Scots and the Earl of Bothwell spent their honeymoon, a girl is working on one of Britain's strangest jobs. She is looking for Mormons.

Through 3,000 volumes of parochial Scottish registers covering 1,100 parishes, she is tracing the ancestors of Americans so that they can be baptized into the Mormon faith. The girl is paid \$4.00 for every ten days she searches by the Genealogical Society of Utah. In 1945 she had been searching for five years. At that time she had traced the English and Scots ancestors of more than 1,000 American Mormons.

Kirkurd Parish Church in Pebbleshire, dates back to the year 1170. At the time of the Scottish Reformation it became Presbyterian. It is tucked away at the foot of the Tweeddale Hills, seven miles from the nearest town. In the roll of former ministers is the name of Rev. Walter Paterson, son of the stone-mason Robert Paterson, who attained fame in Scottish history and in literature as "Old Mortality," the story of whose career is told in Sir Walter Scott's introduction to the novel.

(Turn to page 25)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIII
NUMBER 9
JUNE, 1947

The Resurgence of the Fascist Mind

THE greatest single tragedy in the American post-war political world is the resurgence of the fascist mind. Having laid aside the tools of war—a war fought to destroy fascism—it is rather astounding to find our government expounding a philosophy of fascism. We may have won the military battles but the result of the ideological conflict is in doubt. It is hard to realize that but a few months ago we allied ourselves with the greatest communistic nation of the earth to defeat fascism; now we aid fascist governments to war on communism.



Yes, little children, in our great country you can think anything, so long as you keep your thoughts in this circle.

Our leaders do not seem to be much worried about Spain and Argentina, lands of the fascist dictators; their witch hunt is against communism. Many readers of *Church Management* have quoted with approval the statement made by Voltaire to his enemy Rousseau: "I do not believe in a word you say, but I will defend with my life, if need be, your right to say it." That, we had said, is the glory of America. One can think his own convictions. What is more he can express them. We religionists glory in the fact that we do not persecute the atheist but give him the protection of the civil laws. Right will win because it is right, we say.

But that now lies in the past. We are taking the first step toward fascism by denying the

right of expression to those who stand for certain principles. We will believe in democracy but it is a democracy which limits its freedoms. We want freedom for men who think our kind of democracy; we would deny it to those who do not. Our public assembly halls must not be denied to speakers who refuse to conform to our concepts of democracy. Here is the acid test of our entire concept of freedom of speech and assembly.

In the last analysis the fascist mind is one without faith. One who believes in the triumph of an idea because it is righteous does not find it necessary to use the weapons of oppression. When faith dies brute strength comes to its own. Americans need not be afraid of any political ideology on earth if they will insist that we live in accordance with the democracy which has given us our strength. It is lack of faith in ourselves and ideas which leads to fear of communism and other dreaded isms.

We Protestants, in particular, need a new dose of religious history. It was rebellion against the fascist mind which gave rise to Protestantism. It was the faith that the ideal was greater than physical force. The pride of our churches is that our fathers preferred imprisonment and floggings with the word of God to security without that word. We should be the last ones to join a witch hunt or a search for a social scapegoat.

Should we encourage those who deny the right of expression to those who disagree with their political philosophy we will have but ourselves to blame if some day—and it may not be too distant—we find that the bitterness of the fascist mind has turned from the Jews, the Negroes and the communists to the Methodists, the Baptists and the Presbyterians. It has been done. It can happen again.

Voltaire was right. Deny the right of expression to one group. Others will eventually suffer.

The Battle of the Schools

THE people of the United States are in for a lot of bitterness in this battle of the schools. It may be a good Catholic-Protestant fight. We should all be anxious to keep it out of that category. But it is not going to be easy.

The recent decision of the Supreme Court of the United States in the New Jersey case, declared it legal for public school busses to transport children to parochial schools. But for some strange reason it did not give the same legal rides to those going to other private schools. This decision has stimulated activity in two directions. First, the Roman church has spurred its efforts to get similar action in other states. Secondly, many people, including Protestants are growing fearful of a Roman Catholic control of our public schools.

But for a good example of Roman control at its worse let us take you from New Jersey to the fair community of North College Hill, a suburb of Cincinnati, Ohio. The scheme of the adventure went something like this.*

1. The Roman Catholic Church claimed that it had no funds to operate the Saint Margaret Mary Parochial School.
2. A Catholic-controlled school board decided that it needed more room so it rented the building. Only the classrooms were rented. The rest of the building was retained for parish activities.
3. Because teachers were scarce the board of education hired the nuns who had formerly taught in the parochial school. They became the public school teachers.

The community forces got busy and protested. The Catholics lost control of the school board. Then the church found funds to re-open its own school. A new superintendent was elected who insisted that the schools be kept separate from church affairs. Then another fight. Again Catholic control. Now the superintendent has been let out. Again no funds are available for St. Margaret Mary School. Again the nuns are employed as teachers. Again the Board of Education rents the school of Saint Margaret Mary Parochial School.

Altogether it is not a nice mess. Your community would not be proud of it. If it develops into a straight Protestant-Catholic fight, God help us. If there is wisdom and leadership of such quality as to make the protest against church control of the public schools, in the name of the citizens instead of the Protestant churches, some logical light may break

*Data used as the basis of this editorial are found in a leaflet, "The Facts and Implications of the School Trouble in North College Hill, Ohio." This has been published and distributed by the Presbytery of Cincinnati.

forth.

We Protestants must keep our own hands clean so if we are called to make a fight against church control of public schools we can do it free of suspicion that we are basing our fight on bigotry. With the feelings which some Protestants have, that is, indeed, a big order.

"Blessed Are They That Mourn"

ONLY those who have wept at the burial of a friend or loved one can truly appreciate these words of Jesus. Tears of bereavement have a place in Christian living. There is a therapeutic value in tears at such a time. Of course there are stoic souls who feel that it is always childish to display the emotion of grief. They dislike any appearance of sorrow. But their philosophy has come from lack of experience.

A decent period of mourning, even though expressed in open grief is not un-Christian. Not every Christian has the faith of Saint Paul, nor of the minister who conducts the service. The assurance of immortality is more apt to be a hope than a matter of conviction. Tears, in cases such as these, are far more honest than a suppression of grief. "There lives for faith in honest doubt," said Tennyson, "than in half your creeds."

Ministers are going to be called upon to counsel many families who must decide if they wish their war dead brought home for burial. There are able leaders who argue against it on the ground that it will open new wounds. Remember that these families have been denied the right to mourn. During the war the injunction was: Chins up. We have a lot of sympathy for the mother who writes to one of our local papers:

"He was our only child. We would like to have him buried in the cemetery near our home. We would like to go there, place flowers on the grave and weep."

Why not. These tears will be helpful.

Counsel carefully those who have this burden of decision. There will be abuses in the plan undoubtedly. But it offers less opportunity for self enrichment than the newly proposed counter plan which would permit next-of-kin to visit the foreign graves at government expense. We suspect there are many people, moved by emotions other than affection, who would like a European trip at the expense of Uncle Sam. We can't conceive of a family asking the return of the decaying body of a boy unless moved by love.

(Turn to page 74)

My Visit to Sweden

by Frank A. Ballard

Our British correspondent, retiring moderator of the Federal Council of Free Churches of England, recently made a visit to Sweden. His report on the churches of that land will interest all readers.

AT the Jubilee Congress of the Free Church Federal Council held in London in 1946, we received greetings from a Scandinavian Free Churchman who happened at the moment to be in the country. We could not give him an adequate place upon the program, but he was able to give us a few facts about the religious situation in Sweden and we commissioned him to take our cordial greetings back to his own church. Shortly afterwards, we received at the office, a Swedish daily paper which contained a longer if not actually a better report of our proceedings than any British paper gave. This led to a further interchange of messages, an interview in my own house when another Swede visited this country and ultimately an invitation to me to pay them an official visit. That invitation I accepted with alacrity, partly because I have long felt that we British people are too insular in our thought and especially in our religious thought and partly because of a growing conviction that both the peace of the world and the unity of the Universal Church demand wider contacts and an interchange of experience. The visit lasted only ten days but these days were packed with engagements. I have not actually counted, but I imagine that I spoke in public an average of three times a day and most of the rest of the time when I was not traveling, was taken up with interviews with leaders of various denominations in which we learned from one another as much as we possibly could.

This was not my first visit to Sweden. I was there on a holiday in the summer of 1920 and came to the conclusion that it was one of the most beautiful and perhaps the most progressive countries I had visited. This favorable impression was deepened by a second visit. It is a marked contrast at any time to pass from this soiled climate with its mist and its fog to the cleaner and more exhilarating air of Scandinavia, but to go now from this war-smitten land to one where war has been unknown for nearly one and one-half centuries is a revelation. Instead of the tired and

fretful attitude of modern Britain, one sees a happy, healthy people whose cities are full of marks of prosperity. Food, it is true, is rationed, but that is not because of any obvious shortage. Prices are generally high, but wages are also high. There are no signs of dirt or of squalour and though the general impression is of a sober and well disciplined population, there are occasional fears that the country is perhaps too comfortable if not almost overfed. The contrast, I repeat, is marked and again and again, I found myself wondering what England might have been had we not been involved in two major wars that have robbed us of our finest manhood and destroyed so much of our material wealth. There may be some natural pride in our present poverty, but there is no doubt about the lee-way we have to make up.

Sweden, as you know, is a Protestant country. It turned emphatically in that direction at the time of the Protestant Reformation and it has never repented of that decision. There are Roman Catholics there, but all told, they number no more than a few thousand. The State Church is Lutheran and the impression made upon my mind when I visited churches and cathedrals is that in some respect, it is very near to us, though it retains many things that we should say belonged to the Catholic traditions. They retain ornate altars and pictures—as do also the Free Churches—but their clergy, even their bishops, wear no distinctive dress, unless they are actually engaged in religious duties. I had interviews with three of their bishops, including the archbishop—surely one of the most humble-minded and gracious men I have ever met—and I found them not only cultured and courteous but remarkably well informed about life in other countries. I shall not easily forget how in a tiny ancient chapel in the bishop's palace in Vasteras, I stood before the altar between a Lutheran and a Methodist Episcopal bishop and together we repeated each in his own language, the Lord's Prayer.

The State Church claims the whole

body of the people as its members unless indeed individuals deliberately disassociate themselves by joining another church. With this tradition most of the Free Churchmen have in the past been content and some of them still very much value this link with what they continue to regard as the Mother Church. Others, including the Methodists and the Society of Friends, have accepted the status of dissenters which carries with it a loss of certain civil rights. A dissenter, for example, cannot be a teacher in one of the State schools. There are legislative proposals which have raised again old controversies about the relationships of Church and State and the matter was vigorously discussed at the conference I attended at Stockholm. Into the details of the subject, it is impossible for a visitor like myself to enter—indeed, continually, one is reminded of the difference that is made in all such argument by history and tradition. Sometimes I found myself ready to protest that these were matters our forefathers fought out centuries ago, but occasionally, I found myself wondering whether there was not here something worthy of further conversation—the position of Free Churchmen with power to organize their own work and worship and yet retain some connection with the State Church.

Free Church Movement

The Free Church movement in Sweden is of recent growth and not without encouragement to us. Some of the denominations may have sprung up spontaneously from a study of the scriptures. Most of them have been established by individuals and groups from this country and U. S. A. Business men, for example, undertook large engineering contracts for which they needed British labor. Some of those men were Methodists and thus Methodism was introduced where previously it had no place. Later, the Methodists—who remain one of the smaller denominations of less than 13,000 members—came under American influences and were affiliated with the Methodist Episcopal Church of America. The Baptists ought to lead numerically but unfortunately, differences have led to division—and Scandinavia offers plenty of illustrations of the fatal Protestant habit of breaking up into ecclesiastical fragments. One body of Baptists has over

40,000 church members and another perhaps 30,000, while the Pentecostal Brethren who are ultra-evangelical and emotional have possibly 80,000 but they prefer not to believe in statistics so that figures are mentioned with some caution. These Pentecostal Brethren are something of a problem to the other Free Churches and certainly would be to us. Their worship is of an ecstatic order and they would feel that there was no freedom of the spirit if a speaker made use of a manuscript or prayers which were not punctuated with ejaculations. Yet, they gave me a respectful hearing in what must be one of the largest churches of Europe with a membership of not less than 7,000, several ministers and highly efficient chorus and orchestra. It was not an atmosphere in which I felt at home, but the power of the movement is not to be dismissed in a sentence. I was assured that there was real piety there and testimonies are made in every service, not only of spiritual conversion but of physical renewal. Perhaps St. Paul with his knowledge of the church at Corinth would be more at home in such services than either you or I could be. These Pentecostal Brethren have previously stood alone, but this year they made approaches to the other churches which led to their inclusion in the Stockholm conferences.

At the present moment, the Congregationalists with over 105,000 members are the largest of these Free Churches. They are spread all over the country and in remote parts the congregations are often very small. In the cities, however, they are frequently large and well organized and with youth work attached going on all the week that reminds one of the Y. M. C. A. and the Y. W. C. A. work in this country. Both in Goteborg and Stockholm, there are churches with over 1,000 members each. Altogether, the Free Churches claim about 1,000,000 supporters out of a total population of 6,500,000. They maintain a vigorous overseas work, the Congregationalists alone supporting no less than 183 missionaries in the foreign field. Four of the denominations have training colleges of their own, all of which I visited and at each I received an enthusiastic welcome both from the staff and the students. Their educational standards are not as high as ours, except in modern languages where they leave us far behind. Nowhere perhaps have we a greater contribution to make than in theological learning. They possess enthusiasm and evangelistic energy, including experiments in journalism that deserve our attention. We have a richer theological scholarship and a longer experience.

Some Recommendations

The Swedes have been a little reluctant to approach us. They were not quite sure of the welcome they would receive. Some of them were afraid of our theological modernism. Most of them have come to the conclusion that closer relations ought to be established. If ten days of constant discussion give any right to pass an opinion, I should say that this conclusion is right both for them and for us. I told them I should come home to advocate at least four things:

1. That an interchange of official visits by recognized leaders should become regular, possibly annual events.

2. That young people should exchange visits, individually or in groups, for holiday purposes, possibly also for religious conferences. I have commended this to the youth secretary of the Free Church Federal Council. The Swedes are willing to receive our young people into their homes and camps and I believe that even in our straightened circumstances, we could entertain them. It would be an enriching experience for both sides.

3. That some of their best students should be invited to continue their studies at our older colleges.

4. That arrangements should be made for the translation of more of our books, especially of our devotional, missionary and theological books.

If this sounds as though all the giving would be on our side and all the receiving on theirs, let me hasten to correct the impression. No one could have had the experiences I had without realizing that we have much to learn. To stand, for example, as I did on the Sunday night in the biggest hall in Stockholm and speak to 2,800 people and to pass to an overflow meeting of 1,500 people, to watch their faces and to listen to the messages they sent to you and to our brethren throughout this land, was to be convinced that there is vitality there that we need. I have myself returned to our Mother Land enriched in mind and spirit, grateful for the opportunity that has been mine, feeling that I have made a host of new friends who will remember me in their prayers as I shall remember them and anxious that the hand of friendship that has been extended to us shall be grasped in faith and love. I haven't told a half of my story, but I hope that something has been done to broaden our sympathies and to encourage us in our labors for the kingdom of God.

MEMBERSHIP INTERESTS

St. Paul's Church (Protestant Episcopal), Waterville, Connecticut, has been making an interest survey of its

congregation. The ballot used is indicated below. This questionnaire not alone gives the minister names of people to fill vacancies in the church activities which may arise, it also indicates direction toward which the church program might be directed.

Church

----- Officer
----- Usher
----- Finance
Sunday School
----- Teacher
----- Officer
----- Worship
----- Home Department
----- Cradle Roll
----- Children Nursery
----- Young People
----- Adult

Other Organizations

----- Altar Guild
----- Women of St. Paul's
----- Weevers
----- Canterbury Club
----- Y. P. F.
Services
----- Typing
----- Mimeograph
----- Publicity
----- Telephoning
----- Corresponding with absentees
----- Waiting table
----- Cooking
----- Nursing
----- Calling
----- Social Work
----- Red Cross

Hobbies

----- Photography
----- Art
----- Dramatics
----- Recreation
----- Folk Games
----- Radio
----- Craft Work
----- Nature Lore

Interests

----- Missions
----- Peace
----- Evangelism
----- Social Action
----- Race Relations
----- Discussion
----- Bible Study
----- Family Life
----- Citizenship
----- Community Welfare
----- Inter-Church
----- Cooperation
----- Public Speaking
----- Cooperatives
----- Industrial Relations

Music

----- Choir
----- Solo
----- Instrument
----- Leading

This Boys' Class Reads the Bible

A Threefold Program: Bible Reading, Commitment, Prayer

by Edward L. Wertheim*

WHEN a young man of eighteen, not yet a professing Christian, I wondered why Christians in the church were not inclined to testify to the great things their Christian life offered. I also wondered why Christians were not active in getting commitments of others to the Christian life, or in other words "selling" the great joy that Christianity seemed to promise. Even as a boy with my newspaper route, I had to use salesmanship in getting new customers.

Soon I was face to face with making a decision myself, brought about by the question of a future life upon the death of my widowed mother. I became convinced that only Christ could speak with authority on this and other vital subjects. Therefore, I committed myself to him and his teachings and resolved that I would do everything to win others to him by sharing what I had learned and experienced. I would be his salesman!

Fortunately for the deepening of my spiritual life, very soon afterwards, I was asked to teach a boys' class in the Sunday school of the Washington Street Congregational Church in Toledo, Ohio, where the beloved and later internationally known Marion Lawrance was then superintendent. These boys resolved to take what was then the popular motto in Sunday school circles, "What would Jesus have me do?" All the boys of that first class now live in different parts of the country. I still keep in touch with some of them. One is president of a manufacturing concern in Pennsylvania and calls upon me often. Another holds an important automobile salesman's position in Chicago. I know their lives have been enlarging circles of influence to extend the Kingdom of God.

When I moved to Douglaston, Long Island, a suburban town near New York, more than thirty years ago, a Community Church was just being organized. I was asked to serve as the Sunday school superintendent and to be one of the teachers. I have continued my association with the Sunday school, and now have a class of eighteen boys

At right: Community Church, Douglaston, Long Island.

Below: Mr. Wertheim with his Bible reading class of boys.



aged from eleven to thirteen.

Some time ago I came in contact with Mr. Alfred A. Kunz, executive director of the Pocket Testament League. I learned of the distribution of the pocket Testaments among the servicemen and women resulting in many decisions for the Christian life. The stories were most dramatic and fascinating.

These incidents I related to my Sunday school class. They became very much interested and wanted to know how they, too, might get copies of the Testament. Here I thought I saw a chance to encourage the habit of daily Bible reading and carrying a pocket Testament with them. I asked if they would be willing, like the servicemen, to make Bible reading a daily practice during their lives, a practice which I had found most helpful. I told them that to me no day seems complete if I do not start it by reading some passage from God's Word. I brought a variety of the pocket Testaments with different colored bindings for them to make a selection. Most of them asked for the blue ones such as are distributed

among the enlisted men in the Navy.

The Pocket Testament League has a very wise provision. Each person receiving the Testament is asked to become a member of the league by signing an enrollment card. Some persons object to signing a pledge card but no one objects to signing up for a membership in an organization. Under this plan one agrees to read some part of the Bible daily, preferably from the pocket Testament which he carries. A space on the card is provided to indicate whether one is already a Christian; if he is, he writes, "already" or if he decides to become a Christian he writes, "I accept Christ."

Commitment

I explained to the boys that there were two sacred promises. The first would be made not simply to get a Testament, but to start a habit that would bring lasting satisfaction by learning God's will for one's life by reading from his word. The second part of the obligation I explained was even more important—a solemn commitment of one's life to the greatest personality ever to

*Mr. Wertheim is a publicist and advertising man of New York City who is well known to the editor of "Church Management." We felt so favorable toward his Bible reading program that he was asked to prepare this article. Mr. Wertheim, who heads the Wertheim Advertising Associates, has been active for many years in church and Sunday school work.

come into the world. This act would serve to provide "the abundant life" which everyone is consciously or unconsciously seeking.

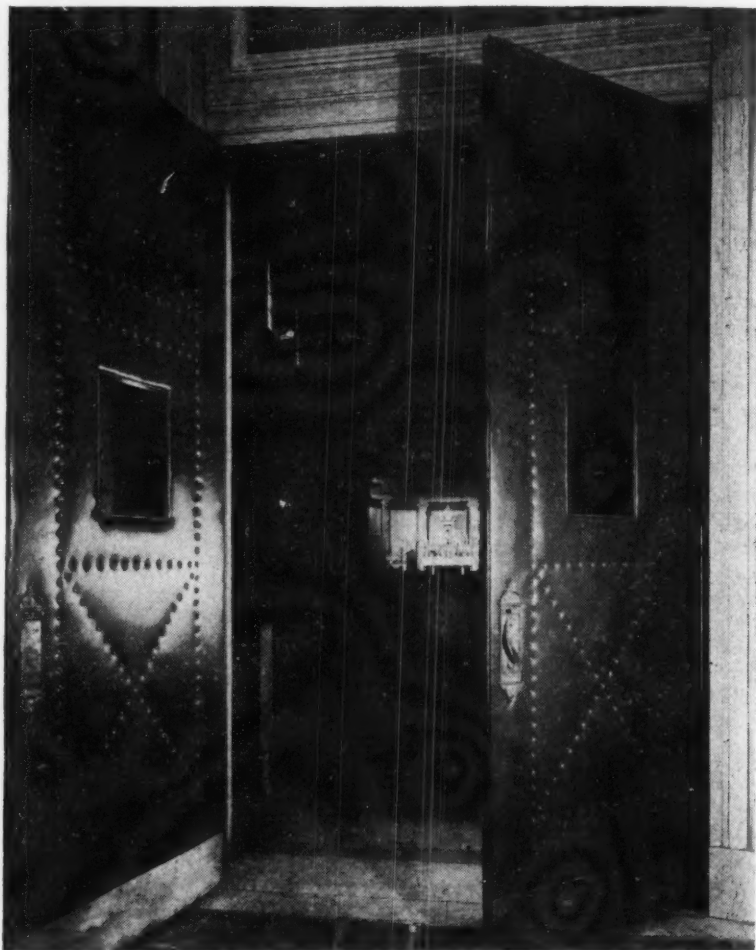
It is needless to say that I was much in prayer as I distributed the cards to be signed. To my delight when they were handed in, I found that every boy had not only signed the card to read his Bible, but some fifteen of the eighteen also signed the space "I accept Christ." Three others stated they had made previous decisions.

News of distribution of the pocket Testaments spread quickly to other classes. Sisters and brothers of my boys asked how they, too, could get the Testaments. I told them to see their teachers. This they did and I was asked about the plan. As a result members of other Sunday school classes have received Testaments. Some of my boys who showed their Testaments to outside companions, were asked how to get them. I provided copies for these requests where the boys were willing to follow the same rules.

A most helpful by-product from this Bible reading and the "decisions" to accept Christ resulted. I found that, like all boys, mine like to "blow off steam" before the Sunday school class session. This I allowed them to do unless they became too boisterous. Each Sunday one boy, a volunteer, took up the collection and another marked the class roll. Then we were ready for the teaching. It has been my custom always to open our class session with a silent prayer and then pray aloud. Before our quiet prayer period, I called attention to the important world events and personalities about which we should pray. The boys were always reverent and bowed their heads and closed their eyes while they prayed.

Prayer

One morning it occurred to me that I was doing nothing to train the boys themselves to pray aloud. I asked one of the lads what he thought about leading in prayer that morning. To this he readily agreed. I explained to the others that I had asked Marshall to lead in prayer, and perhaps there were other boys who might wish to pray. I told them frankly that the Sunday school was organized to help boys become better Christians, that there were many good Christians who had never learned to pray in public. To this extent they were not as effective as those who could pray aloud. I cautioned them if they participated their prayers should not be worded for my ears or for the other boys, but to remember that they were praying to their Heavenly Father. After Marshall prayed, I was gratified when two or three other members joined in



EMBOSSSED VELON DOORS

First architectural application of embossed Velon is pictured above. The massive doors of St. Mary's Church in Akron, Ohio, are covered with the durable sheeting in a rich russet color. A thin padding underneath the Velon enhances the beauty of the covering and sets off the brass studs in their decorative pattern. Velon is the postwar miracle plastic developed and produced by the Firestone Industrial Products Company. It is weather-proof, stain-resistant, scuff-proof and easily cleaned.

prayer. I determined then that this should be our regular practice. This custom continued and is now a regular part of every Sunday school session.

It is a most beautiful sight to see these earnest boys with heads bowed praying for various causes: the Red Cross, the Cancer Drive, the Pocket Testament League, American Bible Society and other groups. They naturally pray in boy's fashion, and naturally for such current incidents as a proper settlement of the telephone strike, for the miners, for our President, for the members of the United Nations, etc.

I am glad to relate these experiences for whatever aid they may be to those who have the problems of Sunday school teaching. I am convinced in my long experience in Sunday school matters that the distribution of the Testaments

of the Pocket Testament League with the accompanying enrollment cards presents an excellent opportunity to bring in about a "decision."

Some may not be acquainted with the Pocket Testament League. It was founded by Helen Cadbury in her school days in Birmingham, England, and was launched as a world-wide movement in 1908 by her husband, Mr. Charles M. Alexander, and Dr. J. Wilbur Chapman during their evangelistic campaigns in the United States. From that time the Pocket Testament League formed an integral part of their work as they journeyed around the world. It has now spread into many parts of the globe with established headquarters in many countries*.

*The national headquarters of the league is at 156 Fifth Avenue, New York 10, New York.

Impressions of a Traveling Minister

by A. Ritche Low

Mr. Low, minister of the Congregational Church, Johnson, Vermont, was released from his work for one year to tell the story of the inter-racial project sponsored by his church. The story of this was told in an earlier issue of "Church Management." From his visits from coast to coast he has created a pretty good picture of local church life. His observations are keen and, we think, constructive.

A NUMBER of you have been kind enough to say you've missed me from the pages of *Church Management*. Across the busy years interviews, news stories and articles have come from my pen and how come, you ask, that nothing has been heard from me in recent months?

The answer is a simple one. I've been on a year's leave of absence from my country church up in the hills of Vermont. I've been going up and down the land telling the story of the Vermont inter-racial project, the coming of the Negro children to the Green Mountains each summer, also speaking a good word for the American Missionary Association of the Congregational Christian Churches, under whose auspices my journeys have been made.

My visits have taken me from Maine to California, to big parishes and small ones. I've spoken in Quaker meeting houses, in Baptist, Methodist, Universalist, Presbyterian and other churches. I've talked to white folk, Negroes, to Spanish-speaking congregations and to Chinese, Japanese-American, and so forth. In addition there were the college, high school, missionary groups, service clubs, etc. It's been a rich experience and I wouldn't have missed it for the world.

One of the experiences I've enjoyed most has been my friendly contacts with all types of pastors. I have much respect and admiration for my fellow ministers as a result of seeing them in action on the local church front. They've been a grand bunch of fellows, cooperative, helpful, keen, alert and open minded. I've met liberals and conservatives, modernists and humanists and I've learned something from each one of them. Theirs is a hard, uphill fight but they are putting everything they have into it.

Often, after an evening meeting, we'd sit down for a cup of coffee and enjoy a good visit. We'd "open up" and talk from the heart. No one was

at the door, the phone was silent and there we'd sit, sometimes the minister would be the only other person present, occasionally his wife and older members of the family would join us. Those visits I shall long remember.

It was noticeable that pastors serving in out of the way places seemed hungry for someone to talk to, to share their problems with, to talk over current church affairs, especially as they related to themselves. I got the impression some plowed lonely furrows.

On the whole I found them happy in their work but not a few were encountering difficulties that were a burden to the heart. Some in the west wanted to know what I thought of their moving east, and vice versa. Some had families that soon would be in college, their expenses would be greater and were in the mood for a change.

A few in middle life had lost their early glow. The constant grind, the mechanics of church life, the clamor on the part of the higher-ups for work that would show statistically, wearied them. They seemed tired, fed-up, just going through motions. I met some Methodists who'd become Congregationalists, also two or three former Baptist pastors and, believe it or not, one Nazarene.

The former Methodists explained they got tired of the pressure from headquarters, the Baptists contended they enjoyed living in the Pilgrim fellowship because they longed to get away from the ecclesiastical bickerings so characteristic of some of the sons of Roger Williams. The Nazarene, he told me, had come up from Fundamentalism. I told these men that a little of what they objected to in their former allegiances they'd also find in their new spiritual home but even so they were glad they'd made the change. Theological tom-toms, I tried to point out, are confined to no particular ecclesiastical drum. You'd find beaters in all communions.

As I've met ministers across this land of ours the wonder is how and when they find time to prepare their sermons. From morning till night they are up and at it. Certainly the Kingdom in America doesn't suffer from inactivity. They must be tough fellows to stand up under it.

I know what it means to be busy. Preaching each Sunday, writing a newspaper column each week, contributing to this and that journal, sponsoring inter-racial projects on an interstate basis; when I am doing my regular parish duties I'm one busy fellow myself.

Ecclesiastical Perpetual Motion

But this isn't the kind of business I'm talking about. It's the perpetual motion of the chore type that keeps so many men on the go. They do odds and ends others could do just as well and in some cases even better. Picking up biscuits at the corner bakery for the Ladies Aid, phoning for the flowers for the altar Sunday morning, addressing stacks of envelopes, calling for old ladies for the Friday afternoon missionary meeting. These all take time, effort, energy.

Don't misunderstand me. All of these chores I've done myself on occasion but I don't make the doing of them a steady practice. When I do them, this not only takes me away from more important work, in addition it means that some lay person is denied little chances to do some good. We ministers must learn to be more unselfish. Or can it be that some men rather enjoy these "blessed interruptions"?

Journeying across America I get the impression ministers are getting pretty tired of merely carrying out projects handed down from headquarters. They're wearying of being hustled around. It isn't that they're uncooperative, it's just that they're fed up with being mere promoters. Many ideas and plans would go over a whole lot better if the men who have to carry them out had more to do with their original set-up. Boards that determine how much money shall be raised and what shall be done with it need stronger representation at the home base. Especially do the host of small town churches need more adequate representation.

Many denominational leaders have

WE WANT TO FILL EVERY SEAT!

Your pastor has seen the Garden Heights Church filled only on Special Days, Easter, Christmas, Children's Day, Invasion Day etc.

During the month of November we want every seat filled at the morning Worship Service at 10:45

YOUR SEAT IS NUMBER 51

If you are not in your seat IT WILL BE EMPTY.

The Garden Heights United Brethren Church
Rev. Max M. Houser B. D. Pastor

"...you are not marooned..."

WE want YOU to

fill your seat this Sunday morning Nov. 12 at 10:45 in the Worship Service

51 IS YOUR SEAT Number

If YOU are not in your seat IT WILL BE EMPTY...

Garden Heights U. B. Church
Rev. Max M. Houser, Minister



HERE IS THE CHURCH!

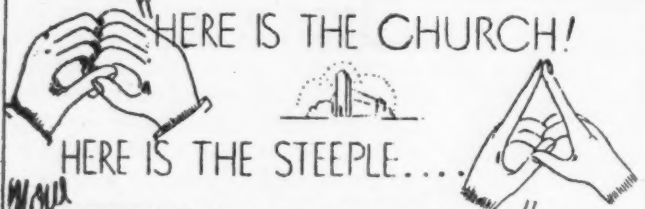
HERE IS THE STEEPLE...

OPEN THE DOOR AND SEE ALL THE PEOPLE.

Fill every seat Sunday November 19 at 10:45

YOUR NUMBER IS 51

Garden Heights U. B. Church
Rev. Max M. Houser, Pastor



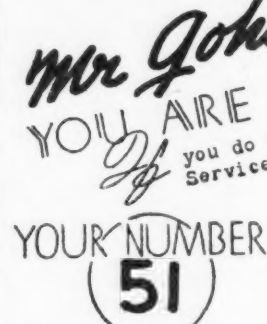
Mr John Doe

YOU ARE IMPORTANT

If you do not attend the Morning Worship Service at 10:45...YOUR SEAT will be VACANT...

YOUR NUMBER 51

Garden Heights U. B. Church.
Rev. Max M. Houser, Pastor



LOYALTY CAMPAIGN BY MIMEOGRAPH

The penny postcard and the mimeograph provided an effective loyalty campaign for the Garden Heights United Brethren Church, Altoona, Pennsylvania. Note that each person has a number assigned to him. This appears on each card. The last card in the series has the individual's name written in.

told me they wish they had more time to spend with local pastors. Through no fault of their own the tendency is for our leaders to become big business executives rather than big brothers. This they regret. They'd like, many of them, to have the leisure to visit local parishes, sit down with the pastors, talk things over, get acquainted, find out where they can best help but alas, with quotas to raise, talks to deliver, engagements to meet, places to go, committee meetings to attend the wonder is that these men find time to eat and sleep. Both pastors and denominational leaders suffer as a result of all this stirring-around.

But if ministers have their trials and vicissitudes certainly the men at headquarters have theirs too. It's no fun, brethren, being away from home night after night, it's no fun living out of a suit case for a month at a time, to sleep in Providence, Rhode Island, one night, the next in New York City and the following one in Washington, D. C. I've tried it and I know! And so if ever you're persuaded head-liners and fellows with a staff job have a cinch, think on these things. (Cynics, on the other hand, might point out that the alacrity

with which some men leave the pastorate for a headquarters position indicates a willingness to run the risk.)

I saw many evidences of church co-operation in all parts of the country. Sometimes I've borrowed a lantern from the Methodists, a screen from the Quakers and a phonograph from the Presbyterians. And all were given in the spirit of good will.

I've been wondering, though, why this spirit of cooperation couldn't be put in motion when an outside speaker goes to a small country town. It isn't, as a general rule. It could be done anywhere but especially in small, compact communities.

Interchurch Cooperation

See what happens today. A Disciple's missionary, let us say, goes to a certain town to tell his story. What he has to say is equally as important to the Methodists, Presbyterians and Congregationalists, and so forth. This because the missionary movement is one, or should be. But what happens? What happens is that by and large only Disciples' members turn out. The others, too, would have enjoyed him equally as well but it was a Disciples affair, hence the smaller attendance.

Churches in towns, large and small, should map out their programs and arrange to give outsiders a wider hearing. By doing this they would help strengthen their own cause.

This brings up an issue I've heard many pastors discuss, namely, the seeming inability to get free nights to put on their program, any kind of program. High schools all over the country are demanding more and more out-of-school hours. One night it's basketball, another it's the junior prom, the following night it's the Grange. Always, everywhere, it's something.

Where schools are concerned I'm persuaded that a quiet talk with the high school principal could in many instances change the picture. He is usually a fairminded fellow, a church member himself and of a reasonable disposition.

Community bulletin boards, where what is going on can be jotted down, often help to prevent duplication, especially in places under 5,000 population. Usually some one person is notified and keeps tabs of coming events.

How about church attendance? Through the week it's pretty spotty. Liberal parishes, it would seem, just find it about impossible to get folk out

week-nights. Their members' individual schedules are already crowded. Conservative churches have larger congregations both on Sunday and on week-nights. Mid-week services have gone in many places and what is around the corner no one knows.

Among Congregationalists of German descent I found a radiant, contagious, happy faith. Religion is meaningful to these people and they give attention to it. The Pentecostal groups are also very active in some parts of the country and seem to be filling a real need. Folk who don't "feel to home" in the more respectable, fashionable churches enjoy going to these friendly, informal Pentecostal meetings, singing the glad songs of Zion and getting acquainted with the Lord.

In the old-line churches people hear what is wrong with the world. In the free and easy atmosphere of a Pentecostal meeting house they are more likely to be told what is wrong with them. One is apt to stress problems, the other the need of a Saviour. What is needed, of course, is a combination of both. But make no mistake about it, we have all much to learn from the newer groups. It is noticeable, however, that as the poorer groups acquire better looking buildings and get a better educated ministry they, too, begin to take on the outlook and atmosphere of the churches of yesterday. It is history repeating itself.

BAPTISTS PROTEST STASSEN'S VIEWS

New Orleans, Louisiana—The Baptist Pastors Conference of New Orleans has telegraphed to Harold E. Stassen a protest of "your using the Southern Baptist Convention program as a political forum to expound as a matter of political expediency your views pertaining to the time-honored American principle of complete separation of church and state."

The action referred to the address of the declared candidate for Republican presidential nomination before the annual meeting of the Southern Baptist Convention at St. Louis May 9. In that address Mr. Stassen declared:

"Before proceeding with our discussion, in order that my view may not be misunderstood by inference, I wish to state simply and directly that I do not agree with the two resolutions which the press reports that you have passed on the questions of diplomatic representation at the Vatican and the Supreme Court decision on school buses. I do adhere to the basic American principle of the separation of church and state."

Creating Effective Action

by Robert Bond*

You don't put people to work by scolding them from the pulpit. The best executives are those who have discovered the "under-cover" methods of creating good will and stimulating new ideas.

This article tells some ways in which it may be done.

PROBABLY more ministers will complain about their inability to accomplish anything with their church boards than about any other single thing. They claim their deacons won't deak and the trustees won't trust a new idea, the ladies aid wants as little aid as possible and in toto every time they make a suggestion it flounders.

Some of the best ministers in the country have been held back because of this one thing, many times ministers who preach well and are excellent planners. It causes more shifting pastorates and more short sized salaries than any problem that confronts the minister. I know because I am just now beginning to feel as though I had conquered the evil that has dogged my steps since seminary days.

Our passion for receiving credit is one thing that stops us. We feel good when someone remarks that our idea has succeeded but we must remember that the flourishing church regards its minister as a success even though they cannot think of a single thing that he proposed. Actually there are places in which the minister has done practically nothing creative but finding well established and active committees and boards he is still regarded as an excellent administrator and organizer. None of the things suggested in this article will prove successful if the minister regards his people as inferior to himself. Any suspicion by tone or method will at the beginning slaughter the positive results. The minister admitting that he is but the humble servant of God will in the long run receive the credit for the success whether or not specific ideas are credited to him. Assuming the proper attitude on the part of the minister we are ready to proceed to action that will bring results.

The first thing that a minister can do constructively to implement action is to create goodwill. That sounds like a trite thing to say but it is so often overlooked that it needs to be brought to the attention of every minister. Some methods I have found effective in

creating goodwill have been extremely simple but quite effective.

Creating Goodwill

One method open to any pastor who uses a church bulletin is to mention each week in it some person who is doing or has done an effective piece of work. Most ministers would be surprised at the number of persons who are making some effort to contribute something of themselves to the program of the church. Among those included can be persons who accept responsibility in the church's school, with youth work, on various boards and committees, aiding with the buildings and grounds, making things for the church, arranging flowers and so on to a list that never runs dry. Boys and girls are often helping in little ways that mean a lot to them and a word of appreciation for their help means better interest from that child, his friends, neighbors and parents. So it is with every person. Be careful this doesn't backfire. Twice I searched long and diligently to try to say something nice about individuals only to find that they thought I was heaping coals of fire on their heads! Urge the members to make nominations for the "honors of the week" or whatever you want to call it. You may not notice the effect, but over a period of time it cannot miss having some influence.

Another thing that many a minister could well try is to have people from the parish in from time to time for dinner. I know that this is hard on the minister's wife and should not be done unless it has her wholehearted approval.

If your family likes to entertain you'll find that nothing helps to create good feeling between pastor and people as to have the pulpit and the pew meet around the dinner table. When we have invited parishioners in to dinner we have made it a point to make the occasion purely social thus giving ourselves a rest from church work and not making our guests feel as though we had invited them for some ulterior motive. Often they will bring out things that have been on their minds and may even make suggestions as they come to know you better. When they

*Minister, Congregational Church, Creighton, Nebraska.

note how children in the minister's family *expect* to have God's blessing at the table they will also begin to think about it more for themselves and their own children are very apt to ask why they don't do it at home.

In a small town you will often find the business men dropping around to the corner restaurant in the middle of the morning and the middle of the afternoon for a cup of coffee. Often if the minister is the pleasant friendly person he ought to be he'll be invited along. On the other hand it does no harm to suggest it on occasion because it lends an air of friendliness and creates active goodwill. Almost any minister can afford to do this once in a while and it adds to the total resources of friendliness.

Another thing that can be quite effective is to request a merchant or professional man to let you know the next time he has to make a call in some nearby town. Riding with him you can make a better pastoral call than you could under almost any other circumstances. This is most effective in towns under 10,000 population, but that's where most of us ministers are anyway. The number that are able to come under this plan are small as far as parishioners go but often they are men that it is difficult to see alone in any other way. It has been a useful method for me.

Planting Ideas

All of the preceding have been general suggestions for building goodwill and now we will turn to specific suggestions for getting your church members to think and act upon new ideas. Many a minister finds that men who are fine men by themselves and creative personalities seem to freeze up the moment they meet with other men. A suggestion which each one would have passed individually becomes something they all hold back on. That is certainly not an uncommon experience. A minister friend of mine who has what is regarded as the best board to work with in the area where he lives, if not in the whole state, confided to me that he would not think of bringing up a new idea to the members of his board, at a board meeting.

The best method of working with the board members is to go to each one alone and discuss the problem or idea with him. If you have two or three responsive men go to them and sell them on the idea. Then either have them bring it up or have them ready to add to what you have said so that a cumulative effect will be reached which makes the others want to add to the idea also. It may emerge somewhat different from the original suggestion

but each of them will have a part in it and it will be more dear to them because of that.

Another way that produces results is to ask your board and committee members what they thought of the churches they may have visited. Have them tell what the other church is doing. Ideas will pop out that will stimulate their thinking and cause them to want to match some of the ideas that are coming from the outside. Every church has men who are away from home occasionally and the best way to take advantage of their absence is to discover what other churches are doing.

Most ministers know the value of having members take denominational periodicals but few do anything about making a real effort to promote the sale of subscriptions. Beyond the sale of subscriptions the minister ought often to call attention in casual conversation to articles of interest that tell of action in the church. Denominational plans and effective methods and ideas from other churches ought to be ready on the tip of the tongue as you meet another person whom you know subscribes to the denominational periodicals.

One of the big difficulties that faces almost every pastor is that of finding persons to attend conferences and conventions which would stimulate the thinking of the people. If after a few rebuffs you have found that no one responds, a good method is to have some of the men from your denomination invited one at a time for special events. Then the next time a conference looms on the horizon remind them that some of the men they know will be there. It is a better sales talk than all of the programs ever complied. A man will go to see or hear a man he already knows and likes when otherwise he would be too busy to consider it.

By making regular use of your denominational and interdenominational leaders your people will come to know them and will look forward to the opportunity of seeing them at conferences and conventions. Often, too, they can make suggestions which would be considered good from them even though they have refused to do it for their own minister. But remember, don't let it bother you as to the person who receives credit for an idea. If your church is moving forward into new realms of action and service, your people will regard you as an able administrator and a successful pastor.

ALASKA, AN ARMED FORTRESS

New York—The western shoreline of Alaska—at one point less than 100 miles from Russian territory—has been transformed into an armed fortress.

This disclosure was made here by Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, who has just returned from a three-week air tour of Alaska.

While no one can be certain as to the purpose of such a transformation, Dr. Dawber told a meeting of the Council's executive committee, "Everyone is suspicious and that suspicion is grounded in a growing fear of war with the U. S. S. R."

"All along the Alaskan coastline from Nome to Point Barrow," he declared, "there is evidence of military preparation. Huge concrete structures have been erected in rocky wasteland for air bases and military service."

Until this fear of war with Russia can be wiped out, Dr. Dawber warned, the picture of Alaska as a pioneer land ripe for settlement and for raising families must be heavily discounted.

Dr. Dawber severely censured army authorities for condoning the existence in Alaska of "the most deplorable vice conditions I have seen anywhere."

"If American boys are to be sent to Alaska as part of the program for war defense," he declared, "then the American parents of these boys should rise up immediately and demand a house-cleaning. Only those who have personally observed such conditions can begin to imagine the extent of the devastation of morals and spiritual ideals that has taken place in Alaska."

Urging more vigorous law enforcement to combat liquor traffic and prostitution, Dr. Dawber asserted that Alaska has the "highest per capita expenditure for liquor of any country in the world."

According to the mission executive, the city of Ketchikan, with a population of about 6,000, spends nearly \$5,000,000 per year for liquor and only about \$130,000 for the education of its children and youth. Conditions in other cities are equally bad, he said. Quoting Joe E. Brown, the comedian, Dr. Dawber described Anchorage as the "biggest saloon I have ever seen."

Strongly advocating a statehood status for Alaska "if the people are ever to take themselves seriously and assume responsibility," Dr. Dawber deplored the "terrific lag" in community spirit evident throughout the territory.

"A corporate sense of responsibility must be created," he said, "but this cannot be done until statehood has been granted."

Religion in the Training Camps

by C. E. "Stoney" Jackson

We doubt if an earlier effort has been made to secure first hand information on the religion of baseball players. We think that Stoney has done a great job in this paper and that any minister can profit from its reading and its recommendations.

MAJOR-LEAGUE baseball players, managers and officials are people. In most ways they are ordinary people just like us. Barring rare exceptions like Pete Gray, former outfielder with the St. Louis Browns who has only one arm, they have two legs, two arms, one head and possess the same basic emotional and mental attributes that are common to the human race.

Where these professional athletes differ from you and me is in strength of limb and arm, split-second vision, muscular control and choice of a career. Outside of the foregoing differences, their success or failure depends upon the same things that success or failure in any other career is contingent on: determination, self-confidence, willingness to cooperate, make sacrifices and the ability to get along with others.

These statements are not made with any idea that they are startling news, but to preface the conclusion that these men are subject to the same influences as any other person when it comes to Christianity. Many of them are non-Christian, quite a few are nominally Christian and they have their share of those who are devout Christians; both Catholic and Protestant.

It might be enlightening to point out here that the majority of these men are Catholic as far as I can determine. This conclusion is not reached through a thorough poll such as Dr. Gallup might be able to conduct, but through a tour of four major-league camps, one International League camp and peremptory investigation of three other camps by friendly representatives of the secular press. Included in this list of contacts were conversations at exhibition games with High-Commissioner A. B. "Happy" Chandler, publicity directors of three of the teams visited and sports writers of daily papers in the home cities of the teams visited.

The teams I managed to visit are the St. Louis Browns, training in Miami; the Pittsburgh Pirates, training in Miami Beach; the Boston Braves, training in Fort Lauderdale;



the Philadelphia Athletics, training in West Palm Beach, and the Toronto Maple Leafs, training in Lake Worth. I also visited the Philadelphia Phillies and the Washington Senators during games in West Palm Beach. Toronto is not a major-league team, but is playing class AAA ball, which is so near to the big-time that they have many of the most promising prospects on the way up and an equal number of the once greats who are just beginning to hit the trail out of active competition. I think that these contacts, along with reports from the West Coast camps of the Cincinnati Reds, the Boston Red Sox, the Detroit Tigers, the Washington Senators and the St. Louis Cardinals gives a pretty fair insight into what might be considered an over-all picture of religious affiliations and activities of diamond luminaries.

I discovered a reason for a predominance of Catholic affiliations, in fact, several reasons. First of all, the Catholic Church sponsors and encourages athletic competition more than any other denomination and more than Protestantism as a whole, thereby producing more competent athletes among those who are active in the church. Second, the Catholic faith does not frown on Sunday sports as do most Protestant churches and, since a ballplayer must play on Sunday, many who are seeking a church are naturally inclined toward one which will not conflict with their livelihood. Not only does the condoning of Sunday play affect this choice, but also the fact that a ball player can attend an early mass and get out to the ball park in plenty of time while if he attended the usual

Protestant service at eleven o'clock he would be late getting to the ball field and dressed for the pre-game warm-up period.

Third, and by no means least, is the fact that the Catholic clergy will make overtures toward these men while many of the Protestant clergymen steer clear of them because there is conflict in hours. Athletes, as well as people of the theatre, have gained the impression that Protestant churches do not welcome them because of their vocation.

I will make no attempt in this report to give exact numbers concerning affiliations. That would be impossible. Nor will I attempt to record every individual conversation held, so many of them being just the ordinary preacher-layman conversation that ends in zero. I will give you conversations with personalities that are outstanding and who had something worthwhile to say on the subject of athletes and Christianity.

Conversation With Connie Mack

The first conversation (interview, if you prefer it) was with Commissioner A. B. "Happy" Chandler.*

After talking with the commissioner I cornered the venerable Connie Mack while batting practice went on. This man is amazing in his keenness of mind and physical stamina at the age of 84. He is straight as a poker and lean as a greyhound. Many a man of fifty hasn't the look of health and cleanliness of Cornelius McGillicuddy, that being Mr. Mack's real name. I felt that there must be a religious experience in the daily life of this man, though I knew not what it might be.

I told Mr. Mack that I was gathering information for a religious periodical, that it was a Protestant one and though I didn't know what his religious affiliation was I felt anything of his long experience in baseball one had to say would be of value. He was cordial, talked freely and very emphatically. "I am Catholic myself, but am not concerned with what the other man's faith may be if he lives up to it," said Mr. Mack. He continued, "any man who lives up to a Christian religion is bound to be a better and more successful man in whatever he is doing, be it athletic or any other line of endeavor. I have been in base-

*See May, 1947, issue of "Church Management."

ball a long time and the Lord has been good to me. I may be around for a few more years or I may go tomorrow, it makes no difference. I will continue to do the best I can and have given no thought to retiring. I believe that the moral training that comes in religion is of inestimable value to an athlete because he must discipline himself and live a moral life if he is to get anywhere in athletics. Morality insures the leaving off of things that will injure an athlete's body. If a boy has any designs on being a successful athlete he cannot smoke, keep late hours, drink, eat anything and everything at any and all times and neglect a proper amount of exercise out-of-doors with regularity. Young athletes in particular need to be sure they get a sufficient amount of sleep and proper food."

I inquired as to whether the majority of his ball players had a religious affiliation and he replied, "I don't make it a point to find out about the religion of my ball-players since that is a personal matter with everyone and of course has nothing whatsoever to do with the selection of players. In picking them we are naturally concerned only with whether or not they can produce results on the ball field. I think, however, that there are more Catholics on the roster than Protestants. I believe that most of them attend church."

When asked whether or not he thought the majority of professional ball players were Catholic, Mr. Mack replied in the affirmative, though he said that there was no particular reason for it except that Catholics possibly took more interest in athletics as a church than did the Protestants.

Mr. Mack said that he agreed that it was a good thing for churches to sponsor wholesome athletics and that he felt sports were invaluable in teaching lasting lessons to youngsters. As to whether sports and religion were "inseparable" he thought someone else might give a better answer than he.

In talking with players, the consensus of opinion was that Mr. Mack had few peers in applying the "Golden Rule" in handling his players. It is noticeable that nobody in the crowd ever hears him speak, so soft and easy is his tone and manner. All players call him "Mr. Mack" with the most respectful tone. Unlike other managers, Mr. Mack is never referred to or addressed by his first name by any of the players. That is just as true when he is absent as when present. Truly this man merits the title "Mr. Baseball" and the result of religious faith and clean living is easily seen in his conduct and countenance.



Up From Sunday School League

The next bailiwick to be invaded was that of the Pittsburgh Pirates and their manager, Billy Herman. Billy is a playing manager at the age of 36 and says he expects to play this year wherever he feels he is most needed. Being a versatile gentleman, the probabilities are that Mr. Herman may be found filling in any place from third base over to first. In an extreme emergency he might be found even in the outfield. This veteran of the diamond does not look 36. I would take him to be between 25 and 30 and in the best of condition. Perhaps his calm manner and infectious smile have something to do with that impression.

Remembering that I had read that this man was a product of a Sunday school baseball league I asked, "Mr. Herman, is it not true that you were first signed to a professional baseball contract while playing in a Louisville, Kentucky, Sunday school league?" The somewhat disappointing reply was "yes, I was playing with the Covenant Presbyterian Church team and it is the only time in my life that I ever went to Sunday school."

Without pressing into the reasons for discontinuing attendance I then said, "I presume, then, that you think perhaps there would be more boys in Sunday school if there were more Sunday school baseball leagues." "I certainly do. I know of nothing that will keep a boy interested in anything more than a sponsorship of competitive athletics." I asked my stock question to managers . . . whether or not many of the players were regular in church attendance. I got what is equally as common a reply, "I don't delve into the personal affairs of my players, but I expect they are like most everyone else. Some of them attend and some do not."

Billy Herman was born in New Albany, Indiana, just across the river from Louisville, and that was his home while playing third base for the Covenant Presbyterian team. He was first

signed by the Louisville Colonels, of the American Association and after several seasons in lower classifications in baseball was brought back to the Colonels, from whence he graduated to the Chicago Cubs, being an outstanding player with the Wrigley sluggers for ten years. He went from the Cubs to Brooklyn for three years, spent the latter part of the 1946 season with the Boston Braves and then was signed last fall to manage the Pirates during the coming season.

Hank Greenberg, the leading slugger of the Pittsburgh contingent this year, is, as the name would imply, Jewish. Hank has the respect and love of fellow players as well as the fans. He is affable and generous, though quiet and reserved even on the field. Hank admits that his sudden sale by the Detroit Tigers, without notice from them, was quite disappointing. He says he had sincerely intended to quit but decided, after persuasion, to play this year with the Pirates in order to keep them from taking a beating on the deal. Hank is still champion in the autograph department, which indicates his wide popularity. He reminds me very much of Fred Sington, former football great with the University of Alabama and who played baseball with the Washington Senators for several years. Fred is a convert to Christianity.

The Pirate camp was not too fertile a field for the type of information I was seeking though I did gain Billy Herman's statement that he perhaps would have attended Sunday school a lot longer if he had been playing baseball in a Sunday school league a lot longer. I refrained from asking him whether he didn't think he owed Sunday school a little more thorough trial since it had been the stepping stone on which he walked into a quite lucrative and enjoyable career. Maybe I should have proposed that question even though I was not on an evangelistic tour.

Billy Southworth

Though somewhat disappointed after the Pittsburgh talk, I really had a pleasant surprise coming when I talked to Billy Southworth, the manager of the Boston Braves, in training at Fort Lauderdale. I caught this fine gentleman in the dugout before a game with the Athletics in West Palm Beach, since I had been unable to make connections in Fort Lauderdale. I thought I remembered hearing somewhere, sometime, that Billy Southworth was an active churchman, though I had no further information. Between his talks with players and autograph signing I

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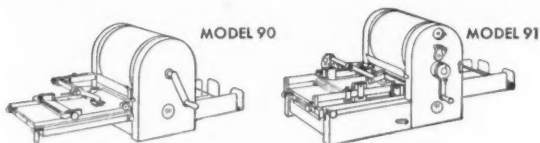
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managed to ask Billy whether the information was correct. The welcome reply was, "I don't recall that I have ever been out of the church since I was baptized." I knew then that I had run into a real big-timer that would provide a world of good copy, though I didn't anticipate just how good it was.

Questions really began to fly at Southworth as only one with a combination of printer's ink and the desire for Christian examples in the blood could fire them. The results of those questions are here given in as terse form as possible.

Billy Southworth broke into professional baseball in 1912 with the Portsmouth team of the Ohio State League. In 1913, while playing with the same team, he was converted and baptized by the Rev. C. S. Brooks, then pastor of the First Christian Church in Portsmouth. To show that this youngster took his religion, or a certain girl, or both, very seriously, he married that preacher's daughter.

Unfortunately, the first Mrs. Southworth died a few years later, but not before leaving a son, Billy Southworth, Jr. The son became Major Billy Southworth and compiled an outstanding combat record in the European Theatre in the recent war. Just two days after the cessation of hostilities Major Southworth was killed in a crash while flying over New York Harbor.

Billy Southworth married again a few years after the death of his first wife and has a fine four-year-old daughter by his second marriage.

Shuffling back and forth between the majors and minor-league farm teams for nearly seven years Billy finally landed in the big show to stay when he joined the Pittsburgh Pirates in 1919. As an active player he was with Pittsburgh, the Boston Braves, the New York Giants and the St. Louis Cardinals. He played until 1929, giving him a total playing time of ten years without returning to the minors.

Though quite a player himself, Southworth's real record is in his managerial career. Since 1929 he has won four pennants and two Little World Series with the Rochester Red Wings in the International League, one pennant with the Asheville tourists in the Piedmont League, three National League pennants and two World Series with the St. Louis Cardinals. Quite a record in anybody's league!

He took over the Boston Braves in 1946 in a move that surprised the baseball world. The Braves had finished

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"Baby Sitters" Raise Building Fund

by Norah King*

NEEED a new church building or the old one remodeled? Would you like to also build good-will and serve the community at the same time? Then have the women organize a "Baby Sitting" project and watch your building fund follow the upward curve.

What the women of the Fairlington Methodist Church of Arlington, Virginia did so successfully during wartime, and the women of the Oak Grove Presbyterian Church of Bloomington, Minnesota are doing now to swell the building fund coffers, can be done by any other group.

According to Mrs. Elroy Goodrich who recently brought the idea to Bloomington from her former church in Arlington, "competent, trustworthy 'baby sitters' are in great demand!" She says also, that, "aside from the financial gain (which was substantial) many found the baby sitting most interesting, and 'sat' several nights a week, making many pleasant contacts which later brought people into the church."

The scope of the project must be gauged by the community. The project in Fairlington Methodist Church as organized by the Women's Society of Christian Service was in a closely knit community of government apartment units—4453 in number—which were about four miles from Washington, D. C. During the war these were occupied by government workers, and army, navy and marine officers and their families.

Especially worth noting is the spirit of this community, which, although largely of a temporary nature, with many of the people living there only for the duration of the war, contributed willingly in effort and money towards the new church. "Many of the military group who were very generous contributors, never saw the new church as they were transferred, very often to overseas assignments, before its completion," Mrs. Goodrich tells us.

"Baby sitting" was born as a Ladies Aid project when the shortage of automobiles and gas rationing, plus crowded busses, made the idea of taking small children into Washington on a shopping tour almost prohibitive. Then too, young parents sometimes wanted to take an evening jaunt into the gaiety of Washington. The lack of household help further complicated the problem.

So—since the church needed funds and the mothers were crying for help—the women put their heads together for more than chit-chat, and baby sitting was launched as a church project.

One of the women in the organization acted as a 'dispatcher' for the 'sitters.' The others signed up for certain days or nights of the week, and when a call was received, a woman who was listed for that time was 'dispatched' to the eagerly waiting parent or parents who wanted to be off duty for a few hours. The charge rate might vary with the community, but twenty-five cents an hour before midnight and fifty cents an hour after midnight, with a minimum of three hours, has been found to work out very successfully.

After the war when Mrs. Goodrich and her family moved to Bloomington, Minnesota (a suburban town near Minneapolis, a city of 500,000) they found the Oak Grove Presbyterian Church in the midst of a new building project. Mrs. Goodrich, full of enthusiasm for this money-making idea since the women of Arlington had raised \$1,200 in eight months, suggested "baby sitting" to the church women of Bloomington. They heartily welcomed the plan and it has now caught on like wildfire, for in the first two months their efforts have netted \$200.

In this community, which is less compact than the Fairlington group, four 'dispatchers' are used in place of one. Mrs. Goodrich says, "It is surprising how much interest the project creates! Many women volunteer to 'sit' who do not even belong to the church or any of its organizations."

There are eighty-eight women in the Ladies Aid, but only forty of them are listed as active baby sitters, which includes five registered nurses. Mrs. Edwin B. Chadwick, chairman of the project for the Oak Grove group, wants it understood that the funds acquired in this way have gone directly into the building fund; the Ladies Aid does not receive any of the money for its own treasury.

The ladies feel that there is so little labor associated with the work for the amount of profit to be gained, that it has a great many advantages over other fund raising ideas. In the first place, it is particularly easy for everyone to participate, with nothing to be put into it except a little time, and when convenient for each woman.

*Mrs. Norah King, Fargo, North Dakota.

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seventh the year before and Billy brought them up to fourth last year, just missing third place. Sports writers covering the Grapefruit Circuit for Boston papers say that Southworth is far and away the most popular manager a Boston team has had in baseball history.

As to Billy's religious affiliations and convictions, he still holds a membership in the Sunbury, Ohio, Christian Church and is quite active in the off-season. While being quite busy during baseball season, he keeps up a good attendance and says that he never holds a practice session on Sunday morning so that all players who so desire may attend the church of their choice. While answering the same as other managers that he doesn't meddle in his players' private affairs and he considers their religious activities to be just that, he says that he thinks the large majority of them attend some church.

Mr. Southworth is not without convictions on the connection of Christianity and sports. "I think the church should sponsor more athletic competition for its young people. In that way the church will draw more young people, do it more easily and will hold them much longer. Then, too, many lessons can be taught on the athletic field that it is difficult to teach elsewhere. The lessons are more lasting when taught through an activity," Billy said in answer to a query on the subject. He continued, "athletic activity is probably the best weapon available for the church, or anyone else, to use in combating the present wave of juvenile crime."

When asked whether he thought Christianity had helped him in his successful baseball career, the Braves' manager replied, "Christianity is bound to help a man in any line of endeavor. It can be baseball, business, a profession or just living itself."

Billy said that he liked the idea of Sunday school literature carrying sports departments, even though he had seen it in no other than the paper that carries my own sports column. "I can think of no material which will more effectively supplement the other things presented to youth than material relating to sports and Christian living."

Contacting players for statements is a little more difficult than managerial conversations, for the players are scattered all over the area and are quite busily engaged. As a consequence most interviews with them consist of a few assorted grunts and nods and

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are not usually suitable for satisfactory reports. Many spoke positively about religion and sports, agreeing that they thought the connection a good one. Some said they didn't know.

Lou Brissie

The most inspiring, and complete, interview with a player up to this point is one held with Lou Brissie, a wounded war-veteran who is trying mighty hard to become the only southpaw on the roster of Connie Mack's Philadelphia Athletics. This young man is the personification of "guts" as sports fans know the quality of courage. This 213-pound lad has only one leg by all accepted standards. The shell of a German .170 calibre gun tore his left one up to the point that there was serious doubt of escaping amputation. The fact that the leg remains at all has been described by doctors as a miracle. The leg has 24 holes in it and young Mr. Brissie has undergone 23 surgical operations on that leg.

Yet there he is, wearing a cut-down catcher's shin-guard as protection under his baseball stocking, asking no quarter and no favors, only that God will continue to give him courage and moments free from pain. Doctors have discouraged him from trying to play. Connie Mack has not found it in his heart to discourage such magnificent determination and the boy is doing all right at the moment.

Lou Brissie has been a member of the Southern Baptist Church in Ware Shoals, South Carolina for seven years. He made the statement while in the hospital overseas that "if God will let me walk again I will play professional baseball." God let him walk. He will play, though he might be farmed out for a while.

When I talked to him this young hero said, "it doesn't seem a lot to just say that God took care of me. It doesn't sound like enough, but that's all I know to say." I could not help replying, "young man, you just finished one of the best sermons on faith I ever heard."

Lou says, "I wish the churches would sponsor more athletic programs. I know from my own experience that it is hard to get many young people interested in church and you can't do it by lecturing them. Sports is an entre that it would seem hard to beat and I believe youth can be held and taught Christian living through athletics." To which I gave a hearty Baptist "Amen."

The church won't have any trouble holding Lou, for he says the healing he has received is actually divine. "It

was the grace of the good Lord that I just happened to meet up with skillful doctors and received wonderful treatment. Some told me that if I ever did walk again it would be with a decided limp. But I can run."

As far as I am concerned, Lou Brissie furnishes a fitting climax to any group of interviews with athletes. Any others would be anti-climax. Add that conviction to the fact that the allotted space for this article has already been exceeded and you have the reason for a hurried conclusion.

After a pleasant time gathering this information, the serious conclusions are:

1. Major-league ball players and other professional athletes, to quote Herold D. "Muddy" Ruel, scholarly manager of the St. Louis Browns, "furnish a cross-section of a people, regardless of occupation. The same thing is true of them that is true of the American people as a whole. Most of them recognize and respect true religion even though they have no direct affiliation with it. Some few may claim atheism. Some are agnostics. Many have a nominal membership in a church. Some are devout in their religious life. They are of all denominations as well as all types. Just as in every walk of life, we have in baseball the ill-tempered, the alibi artist, the prima-donna, the complainer, the happy-go-lucky, the serious, the pugilistically inclined, the educated, the ignorant, the friendly and generous, the inspirational, the courageous and the innately cowardly."

2. Most of the players and managers are a little skittish about discussing religion because, in a nation with well over 200 sects and denominations, it has become as controversial as politics.

3. As stated in the beginning, those who have really active church affiliations are predominantly Catholic.

4. Protestants, clergy and laity alike, would do well to study their attitude as compared with the Catholic attitude toward persons engaged in athletics and the theatre as professionals.

5. Like most things, the field of athletics can well stand evangelism, though its approach must be studied thoroughly and applied in a sensible manner. A simple demonstration of wholesome interest on the part of church people would seem the best immediate approach.

6. There is growing conviction on the part of Christians who maintain an active association with sports that the church should speak out and use its influence to prevent occurrences which are rare in baseball but which have recently come to light in profes-

sional football and boxing.

7. That the church should and can use athletics more extensively in recruiting young people for Christ and to teach lasting lessons in Christian living, in an objective manner, to its already Christian youth.

You may not agree with these conclusions, but if they make you think and come to some conclusion of your own, God will have blessed these words to good purpose. I would personally appreciate your reactions and discussion on the matter . . . but, in all honesty, I hope you see it the way I do.

A PASTORAL VISIT

One day I rang a door bell
In a casual sort of way,
'Twas not a formal visit
And there wasn't much to say.
I don't remember what I said—
It matters not I guess—
I found a heart in hunger;
A soul in deep distress.
He said I came from heaven,
And I often wondered why;
He said I came to see him
When no other help was nigh.
It meant so little to me
To knock at a stranger's door
But it meant heaven to him
And God's peace forevermore.

E. J. Morgan.

"LEARN OF ME"

"Come," the Master said, "take my yoke upon you and learn of me." "Learn of me," by doing the things that I say. The little child learns to walk by walking, with many a tumble at first. The child learns to talk by talking, with many a slip in grammar and pronunciation. If the child waited for Tennyson's command of good English, he would never learn to talk. Men learn to speak in public, by speaking in public, with a lot of poor rhetoric and useless verbiage while they are practicing. Men learn to pray and to serve by praying and serving, rather than by standing off and speculating about it. We begin to do many things when we do not know how, in order to learn how. Practice may not make perfect—that depends—but it surely helps. "Come," the Master said, "take my yoke upon you and learn of me," by doing these things. Religion is not just something to be looked at, and admired and talked about—it is a life to be lived. Charles R. Brown in *Dreams Come True*; The Macmillan Company.

"If there is anything that cannot bear free thought, let it crack."

Wendell Phillips.



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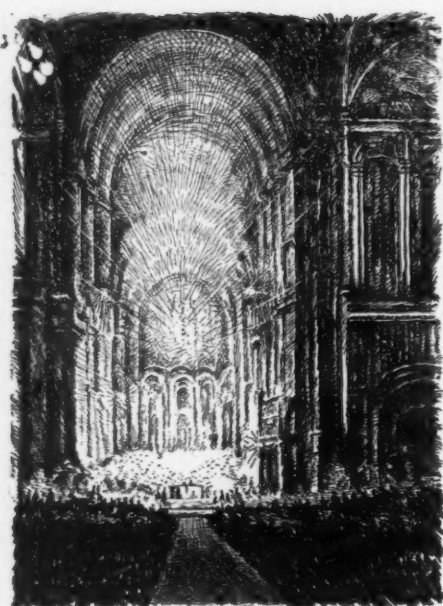
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The Queen of Hymn Writers

She was, says the author, Cecil Frances Alexander

by Colin Johnston Robb*

THE primatial city of Armagh in Ireland is the sacred acropolis of St. Patrick and his glorious ecclesiastical associations thus date back to the dim twilight of antiquity. This quaint old town had the first cathedral in either Great Britain or Ireland set upon its hallowed hill, a fact which has made it in munificence what it has for ages been in jurisdiction—the Primacy of All-Ireland.

That famous churchman, Primate William Alexander, scholar, preacher and poet became primate of All-Ireland in 1896 and although he was a man of great ability, his wife far exceeded him in the kingdom of letters. He assigned the premier honor when he dedicated his Brampton Lectures and wrote: “To Cecil Frances Alexander, in remembrance of twenty-seven years of helpful love and example, with full assurance that his own estimate of her hymns and sacred songs is that of the church and of the English-speaking Christians generally.”

Mrs. Alexander, known to the world as “the Children’s Hymn Writer,” was born in County Tyrone, Ireland, in 1823 and subsequently in 1850 married Dr. Alexander. It was before her marriage in the year 1847, just a century ago, that she wrote the hymn which earned for her an abiding place in immortality, namely, “There is a green hill far away.”

There is a green hill far away,

Without a city wall,

Where our dear Lord was crucified,
Who died to save us all.

This grand and gentle hymn strikes one with its unbounded simplicity, tenderness and poetic beauty which runs through every verse and it becomes far more interesting when one learns something of the conditions under which it was written. It was inspired when its author was sitting beside a little child who was very ill. The child recovered and looked on the hymn as her very own. The famous hymn writer was prone to submit her manuscripts which she read aloud to her Sunday school class for criticism. “There is a green hill far away” “without” a city wall was at first written, but she changed the word “without” to “outside” on the suggestion of one of her little critics. This hymn is known to those of the Christian faith

all over the globe and what inspiring effects it must have produced upon the children of the far corners of the world who have been swayed all through life by what they learned in their childhood. On the average retentive mind her hymns have had a lasting power for good. Speaking of “The green hill far away” Gounod said that no other in the English language has ever been so perfect and its great beauty was its simplicity. Many composers such as Saunders, Barker and Haverfield have set it to music, but we may truly say that Gounod’s setting has been the most widely known and popular.

In her second most beautiful hymn “Once in Royal David’s City” the same simple characteristics stand out with purity and tenderness and to the children it likewise has made its immortal impression on the human race.

Once in Royal David’s city,

Stood a lowly cattle shed,

Where a mother laid her baby,

In a manger for His bed:

Mary was that mother mild,

Jesus Christ her little child

We can find no record of the conditions of mind and thought which bestowed upon the lovers of the narrative of the Nativity this most inspiring word picture. In a letter to the chairman of “Hymns Ancient and Modern,” Mrs. Alexander made this remark about one of her other charming verses, “We are but little children weak”—“This hymn is written exclusively for very poor children at a crowded city Sunday school. I have endeavored to alter the first verse to make it more fit for a mixed congregation, but I am afraid I have done it badly.” The hymn runs thus:

We are but little children weak,

Nor born in high estate,

What can we do for Jesus’ sake,

Who is so high and good and great.

Of her poem “The Burial of Moses” Lord Tennyson once said that he would have been proud to be its author and Lord Houghton said it was the finest sacred verse in the English language. Who would dare to contradict him? Three other of her famous hymns are well known to us all: “All things bright and beautiful,” “The roseate hues of early dawn” and “Jesus calls us over the tumult.” She wrote with the gift that was hers, from a pure heart and a spotless soul. In her greatness she was deaf to applause and

*An architect of Loughgall, County Armagh, Ireland.

humble with regards to her beautiful talent. Her glorious and simple life came to an end in a modest apartment in the Palace in Londonberry in 1895 and so passed the spirit of the queen of hymn writers across the great divide.

Ministerial Oddities
(From page 6)

It is said that Dr. John S. Blackie, the Scotch professor, used to make a very picturesque figure in the streets of Edinburgh with his long hair falling in ringlets over his shoulders. He very much enjoyed relating this incident.

One day he was accosted by a dirty bootblack with his "Shine yer boots, sir?" "I don't want a shine, my lad," said he, "but if you'll go and wash your face I'll give you sixpence." "A' richt, sir," was the lad's reply. Then he went over to a fountain and made his ablutions. Returning, he held out his hand for the money.

"Well, my lad," said the professor, "you have earned your sixpence. Here it is." "I dinna want it," returned the boy with a lordly air. "Ye can keep it and get yer hair cut."

Referring to the British election, Dr. James Black remarked that it is very hard to make a choice between two policies of two candidates. He told of a conversation with a member of the Education Authority. "He said with a smile, 'There were three men left in the last leet (court of jurisdiction) and they were so dead level that I almost suggested that we should toss a coin for the winner.'" Dr. Black went on to say: "Well, why not? . . . Even the apostles, after many a level debate, resorted to something like a toss of a coin."

A church member, expecting to get a compliment from his minister, said: "What a poor short-coming creature I am!" The minister sighed and said: "Indeed you have long given me painful reason to believe you." Whereupon the member replied in a tone of anger: "Who told you anything about me? I am as good as you."

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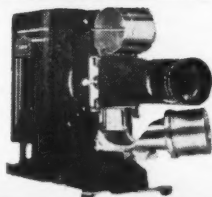
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How to Live With Everybody

*A Sermon by John W. McKelvey**

IT is amazing how frequently great truths are revealed by the casual, the incidental circumstance. *Mulum in parvo*, "much in little," runs the Latin proverb. The genius of great detectives is just here, the ability to gather clues, to discover the trivial, and therewith tell the whole story. Working on this principle, perhaps nowhere have we a better insight into the meaning of Christianity and nowhere a plainer clue to the secret of living happily and creatively with everybody in today's hectic world than in the incident suggested by the text.

It was the occasion of our Lord's supper in the upper room. At the time nobody had the slightest intimation that it was to be our Lord's last supper. If they had known that this supper was to have been the last, this incident would never have occurred, of that we may be sure. But they did not know; they knew only that affairs were reaching a climax, that Jesus their friend and master anticipated a crown and a kingdom, that in consequence they his loyal followers were anxious for posts of royalty and seats of privilege. In fact, so concerned were they in their greedy strife for preference that they missed both the significance of Christ's kingdom and the chance to wear, if only for a moment, the shining raiment of its greatness. So nigh was grandeur to their dust! Ah, that was just it, the dust—the dust and dirt begriming their feet at the end of a trying day, its filth and discomfort awaiting the cleansing ministration of basin and towel. If only the quarrel had not risen among them "as to which of them could be considered the greatest," it is only fair to suppose that they each would have clamored for the honor to gird himself with a towel and take the basin and wash one another's feet. But once they had got to contending, they all epitomized the saying that "no man is too big to be kind and courteous but many men are too little." As a result, the atmosphere was tense with what might be called a fine spirit of animosity, and no man yielded to his neighbor and thus each lost the opportunity of a lifetime. "And supper being ended . . . Jesus knowing that the Father had given all things into his hands . . . he riseth . . . and laid aside his garments;

and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

Thomas Curtis Clark in one of his quatrains called it IRONY

To climb a thousand mountains seeking joy,
Then find her in the valley, at your call;
To delve in stubborn mines in search of wealth,
Then find it, bared, within a garden wall!

But, of course, the disciples in their thoughtless scramble for greatness supposed that he was greatest who exercised authority, who sat in the chief seat, who was waited upon by others. They never dreamed that greatness was to be achieved with a basin and towel, to be imparted through unsordid deeds of service, to be incarnate to the loving spirit of meekness and humility. Nonetheless, that night in an upper room thus they stumbled upon the secret of true greatness and found the key of living joyfully and helpfully with everybody.

What they discovered long ago, if a secret, is an open secret, and what they found, if a key, is not a lost key, for Jesus underscored it indelibly for all the ages when he concluded his labor of love, saying, "You call me Teacher and Lord, and you are right; that is what I am. Well, if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another's feet; for I have been setting you an example, that you should do what I have done to you."

Somewhere in Joseph Fort Newton's autobiography *River of Years* he tells how he tried to brace up a bewildered member of the younger generation by quoting from the letter of a grand old man of New York who beyond the pre-adventure of a doubt had learned much from Jesus' example about the art of living together: "I am ill at expression in religious matters, my creed being a plain and practical one. I think if every person would every day do some kind deed to someone other than themselves, the burden of the world would be lifted; and I try not to wait for the others to begin. It seems to me that such a practice leads directly to spirituality. The step to realization is a short one, and the world is doing everything else but

taking it."

The More Excellent Way

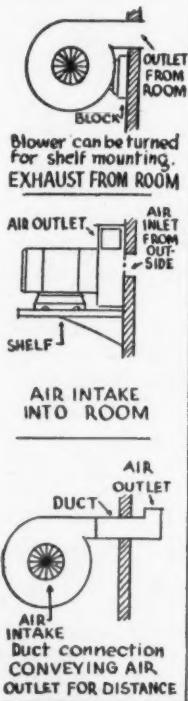
In Thornton Wilder's book, *The Woman of Andros*, he indicates with true insight how Christianity down through the years brought validity to this feeling of love, service and pity as embodied in the Master's example. He depicts his heroine as she befriends cripples, gives alms to beggars, waits on social outcasts, physical wrecks and moral failures. She behaves, in doing this, contrary to convention, without the support of Mrs. Grundy, but she is never quite convinced about her charity. "If only we had some help in these matters!" she laments. "If only the gods were sometimes present among us! To have nothing to go by except this vague idea, that there lies the principle of living" No wonder they who know Christ's example and walked in its resplendent light lived so dauntlessly, so creatively! No wonder the satirist Lucian was impelled to speak so scornfully, "See, how these Christians love one another!"

"How," we may well ask, "did they really love one another?" The answer to this question is best found by pausing to look at the word the Christians used for love, not the current Greek word *eros*, but the new word *agape*. The distinction between these two words is briefly this: *Eros* stands for love as a passionate overwhelming desire to possess and enjoy the object of one's affection. *Agape*, on the other hand, is a love founded on reverence for personality: its delight is to promote the welfare of the beloved and its joy is in contemplation rather than possession. Paul's immortal I Corinthians 13, consequently stands out not simply as a gem in the treasury of contemporary Greek prose literature, but "even more pre-eminently," says H. G. Wood in his stimulating little book *Christianity and Civilization*, "as the description and the inspiration of a new and higher ideal of human behavior."

* Listen as Paul delineates what Jesus dramatized with a basin and a towel:

"Love is very patient, very kind, love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always

*Minister, Lansdowne Methodist Church, Lansdowne, Pennsylvania.

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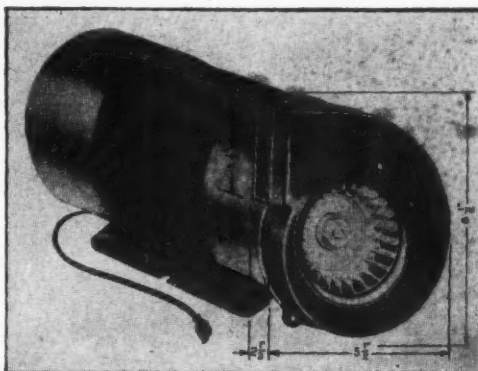
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hopeful, always patient. Love never disappears."

This kind of love means nothing to the conceited and self-important, to the selfish and self-seekers, people who, as someone has put it, are "so much in love with themselves that to love anything else is little short of bigamy." But to them who seek a better world, a true brotherhood, a basis of living in harmony with the just and the unjust, the righteous and the wicked, the white the red, the yellow and the black, this kind of love is the second commandment in action. For the second commandment, "Thou shalt love thy neighbor as thyself," means that we should not "clutch at privilege for ourselves," not think more highly of ourselves or our children than of our neighbors and the children of our neighbors, not clamor for cake when others go hungry for bread, not strive for ends by methods we would resent if applied to ourselves; in short, it means that we truly love our neighbor not by being ministered to by them but by ministering to and in behalf of them. Furthermore, this kind of love is singular and individual. It is personal and deeply involved in the stuff of life. It is dynamic and redemptive, creative and divine, but it is not reckless and capricious, like the

powers of utterance claimed by a Southwestern orator in Lincoln's day who "mounted the platform, threw back his head, shined his eyes, and left the consequences to God." No, to live as Jesus lived, to love as Jesus loved brings its own consequences, its own reward, within the framework, to be sure, of the moral and spiritual laws of God.

I do not mean to say that love like this comes cheap. The contrary is the case. Its price is high. Perhaps this is why, to quote Arnold Lunn, "there is no market for sermons on the text: God so loved the world that he inspired a certain Jew to inform his contemporaries that there was a great deal to be said for loving one's neighbors." Stern words, these. But how significant that we can place beside them these words from Lincoln, words once uttered to his friend and rival, Stephen A. Douglas, words so ominous in these days of presidential aspirants: "Douglas, no man will ever be President of the United States who spells 'negro' with two g's." No, living together requires love for one's neighbor, love based on reverence for personality geared to the welfare of every immortal soul.

How Then Live With Everybody

How we can live peacefully and profitably with everybody is thus eloquent-

ly and conclusively set forth in Paul's matchless words and Christ's lowly example. All that remains is to see that the words are true and the example valid in the long experience of history. This is quickly done by referring to the rhyming insights of Ella Wheeler Wilcox:

There are two kinds of people on earth today;
Just two kinds of people, no more I say.
Not the good or the bad, for 'tis well understood
The good are half bad and the bad are half good;
Not the rich or the poor, for to know a man's wealth
You must first know the state of his conscience and health;
Not the happy or sad, for the swift flying years
Bring to each man his goodness and to each his tears.

No, the two kinds of people on earth that I mean
Are the people who lift and the people who lean;
And, wherever you go you will find the world's masses
Are always divided into just these two classes;
And oddly enough, you will find, too, I wean,
There is only one lifter to twenty who lean.
In which class are you? Are you eas-

(Turn to next page)

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From the Highways and the Byways

Getting the Children to Vacation School

by James R. Roy*

A VERY real problem for the rural Vacation Church School is the matter of transportation. We had very excellent results this summer in a section where seventy-five per cent of our children come from the open country by carefully mapping out the transportation and arranging for it by personal calling several weeks in advance. First, we obtained a map of the village and the open country. Then I, as pastor, went out to the furthest home on each of the main arteries leading into the village. I sat down with the family there and spotted all the families on their road by putting a number alongside the road with an "x" and the name at the bottom of the map with the corresponding number (1) John Adams. If the Adams had any children I put (1)-C. This not only enabled me to arrange for transportation but also to become acquainted better with the family and to enroll the children for Vacation Church School. At each home I found out if the parents were willing to rotate with a neighbor in driving the children to Va-

*Minister, Methodist Church, Canaseraga, New York.

cation Church School. This was done north, east, south and west. As a result we did not miss any families and had a very high percentage of enrollment and attendance. Of the seventy-five children who enrolled, sixty-eight had perfect attendance, and some of the absentees were due to measles.

Some of the definite results we had are these:

1. Very complete coverage in enrolling children for Vacation Church School.
2. Parental cooperation in seeing the children arrived at the Vacation Church School.
3. Better rapport between the families and the minister.
4. A good map worked out for Sunday School work and pastoral calling.
5. More time for administration and less worry for the staff.
6. Better attendance.

This system was used in our Canaseraga Community Vacation Church School (Larger Parish Church and Methodist Church), and in the Ossian Presbyterian Church. Not only was it very practical but most worthwhile from a pastoral viewpoint.

How to Live With Everybody

(From page 27)

ing the load
Of the work-weary toiler who plods
down the road,
Or, are you a leaner who makes others
bear
Your share of the labor and worry and
care?

Without probing too deeply I suspect that these lines hit most of us about as directly as the words of a certain rector of a lovelorn spinster in his congregation. Lamenting the small church attendance this spinster said disconsolately to another, "Yes, I'm sorry to say there are so few people in church on Sunday that when the rector says 'Dearly Beloved' you feel as if you had received a proposal."

Certainly William L. Stidger took the poet's lines as a "proposal," to his infinite joy and blessing. He said, in commenting on their imprint upon his life, "I found myself going about the house picking up scraps of paper . . . putting clothes away rather than dropping them on the floor . . . helping to wipe dishes

after the evening meal." So definitely was he testing each act of the day by whether he was a lifter or a leaner, a puffed-up great one or a servant in the house, that one evening Mrs. Stidger looked at him and said, "Are you sick or something? Do you expect to go and meet your Maker? You don't act natural!"

Make no mistake about it, to live in such a self-forgetful way that even when we kneel to pray, our prayer shall be for others, to lift their burdens, to exalt and honor them, will be to startle and alert not only the family circle but a war-weary and heavy-laden humanity. They will not at first know whether to believe that we are in earnest, but they must be persuaded by the fidelity with which we climb the upward way of God. History holds some glorious examples for us to emulate collectively as a people and nation. William Penn, to mention one near to us in locality and heritage. His Indian policy, which provided equal rights and privileges for all the people, both white and

red, was far in advance of his gluttonous, land-greedy generation. As a result of this, as long as Penn's Treaty prevailed as a lifting force in the human relationships between white and red men, the injury of a white man by an Indian was an event unknown in the life of Penn's Colony.

A similar miraculous eventuality followed in the wake of the Boxer Rebellion, when our country magnanimously turned back the indemnity payments to the Chinese government for a fund to send Chinese students to our schools and universities, in order both to learn our ways and to allow us to learn their ways. As a result of this policy of lifting, of serving the common weal of the Chinese people, more Chinese have come to America than to any other nation, to return better prepared because of the give-and-take experience to serve and uplift the unnumbered millions of the homeland in the decades since.

I could go on, pointing to the priceless labors of modern missionaries to black Africa, to desperate India, to the underprivileged peoples of the South Pacific and the Far East. I could point to those who have struggled amidst the tragic areas where oppressive conditions prevail for the diverse peoples of our own hemisphere and of our own nation. Suffice it to say that there are peoples at our right hand waiting our help to be uplifted, racial groups, displaced persons, isolated and lonely hearts differing from us in creed, in color, in national backgrounds, peoples to whom we today have the unprecedented privilege of taking a basin and a towel, of ministering to them, even to the last of them, of learning in so doing how to live together in our world in peace, rather than in pieces!

John Owen Gross in dealing with this theme has spot-lighted a recent cartoon which sums up the whole matter. It asks two questions: "How to Kill Everybody?" and "How to Live With Everybody?" The first was answered by depicting an exceedingly small thing, an atom, the explosive essence of the atomic bomb. The second question remained unanswered. But there is an answer; it is to be found in an equally small thing, the dynamic, yea the redemptive power of an act of loving service, an act of vicarious uplift, an act symbolized and never forgotten when Jesus "took a towel, and girded himself," and proved that to be great and to live successfully is to be among men as one who serves.

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—TATTNELL SQUARE BAPTIST
CHURCH, MACON, GEORGIA.

"The installation of a set of Maas Chimes in the belfry of our church has been by common consent declared a great blessing to our community. On every hand we hear highest praise for the religious message which these chimes carry into all the homes of the vicinity."

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

I will be as the dew unto Israel.—Hosea 14:5.

HOSEA was a prophet-poet of the eighth century. He was a rural preacher and he gathered his figures and similes and illustrations, not from the artificial life of cities, but from the natural life of the country. There are many things in the book which bears the name of Hosea that a true prophet might say, but here is something that only a true poet could say: "I will be as the dew unto Israel." Only a poet could see the similarity between shining dewdrops on the faces of flowers and saving grace in the hearts of men and women. To Israel, to his people, to his church, God is like the dew.

Only a season of drought; only when vegetation withers and flowers fade and the grey-brown colors of death steal in upon the green of life, can we see something of what these words meant to people living in rural Palestine. Time and again our gardens and lawns are saved by the dew. In Palestine all gardens would be doomed to an untimely death were it not for the clean, cool, refreshment it affords.

As I see it there are at least four similarities between the dew—nature's mysterious gift from a cloudless sky to a thirsty earth—and God's gifts of grace to thirsty and feverish human hearts.

I. God comes to give life and beauty to men and women just as the dew—fresh and refreshing—gives life and beauty to plants and flowers. Without God life loses its vitality. It loses its color. It loses its health and beauty. It loses its fragrance. It becomes like a wilting vegetable and a withering flower. And finally it dies! But with God—in unclouded communion with him through Jesus Christ—the soul is born anew. God is the great reviver and refreshener of all that is good and beautiful and true in human life. He is the great beautifier of all the flowers that are trying to grow in the garden of the soul.

II. Like the dew, God comes in the silence. How silently does the dewdrop, able to mirror the light of a distant star, steal down and kiss the face of a

drooping flower! How quietly does it fall upon the thirsty grass. How imperceptibly does it touch and enter and revive all living things. Indeed it comes only when all is still. When the winds roar and nature is in turmoil there is no dew. The dew comes when all the world of nature is silent and, as it were, at prayer. And that is when and how God comes to his people. As to Elijah at Mount Horeb, God comes to us: not in the wind, not in the earthquake, and not in the fire, but in a still, small voice.

Consider God's supreme and perfect gift in Jesus. How quietly the Child of Mary came to Bethlehem. Men expected God to reveal himself by rending the heavens but, instead, he came as a little baby nestling at the breast of a maiden! He came like the dew. And the whole of his ministry was quiet. Friends cheered and enemies jeered him, but Jesus himself, from his quiet birth at Bethlehem to the quiet stillness on Calvary, lived and loved and died like the dew.

III. Like the dew, God comes in the darkness. There is no dew when the sun is shining in splendor. The dew falls only when the sun has gone down and the mystic shades of night have been drawn. The dew is nature's benediction in darkness. And similarly, God comes when the soul's darkness seems

most intense. He comes in sorrow. He comes in pain. He comes through our tears. Indeed, for many of us he has no chance to come at other times. At other times we are too proud and feel too self-sufficient. We turn our faces away from his presence even though our hearts, like flowers, are dying for lack of the gift which only he can give us.

IV. Like the dew, God comes only to the lowly. "You will not," says a traveler, "find much dew upon the cedars of Lebanon; but down in the lowest valleys it falls abundantly, and every blade of grass has its own drop of dew." God comes to the lowly. He comes only to the humble. He comes only to those whom the Master described as "poor in spirit." And the Master lived what he taught. "He humbled himself." He stooped to the lowly manger, the fallen sinner, the little child, the bitter cross and the dark grave. And it is only as man learns the wisdom of humility that he can expect the visitation of the Most High.

As sweet refreshment, in quiet watching, waiting and listening, in tears as well as in laughter, and in the obedience and teachableness of the humble—these are ways by which God comes and his gifts are bestowed. And by these means man is saved—losing his life to find it again—and his soul is hid with God in Christ like a dewdrop ensphered within the chalice of a lily or the heart of a rose.

POETIC WINDOWS

The Ideal

By the promise of the moon's blue
splendor in the dawn's first silvery
gleam,
By the song of the sea that compelleth
the path of the rock-cleaving
stream,
I summon thee, recreant dreamer, to
rise and follow thy dream.

At the inmost core of my being, I am
a burning fire,
From thine own altar flame kindled the
hour when souls aspire;
For know that Man's prayer shall be
answered, and guard thy spirit's
desire.

That which thou wouldst be thou must
be; that which thou shalt be thou
art.
As the oak astir in the acorn the dull
earth rendeth apart,
Lo! thou, the seed of thy longing that
breaketh and waketh the heart.



Hobart D. McKeehan

Mine is the cry of the night wind
startling thy traitorous sleep;
Moaning, I echo thy music; and e'en
while thou boastest to reap
Alien harvests, my anger resounds
through the vehement deep.

I am the solitude folding thy soul in
a sudden embrace;
Faint waves the voice of thy fellow,
wan the light on his face;
Life is a cloud-drift about thee in shel-
terless space.

I am the drawn sword barring the lanes
thy mutinous feet
Vainly cover for greenness, loitering
pace or fleet,
Thine is the crag path chosen; on the
crest shall rest be sweet.

I am the strong consoler when the deso-
late human pain
Darkens upon thee, the azure outblotted
by rush of the rain.
All thou dost cherish may perish; still
shall thy guest remain.

Call me thy foe in thy passion, claim
me in peace for thy friend,
Yet bethink thee of highland or lowland
wherever thou willest to wend,
I am the angel of judgment; mine eyes
thou shalt meet in the end.

Katherine Lee Bates.

Pride

And through our pride we seek alone
To trace the path of happiness,
And scorn the helping hand of God,
So sure are we of our success.

And still we find the task too great,
And turn to God in our distress,
Because through pride we fail to gauge
The measure of our littleness.

Jack Gilbey in *Collected Poems*;
Burns, Oates & Washbourne.

Paradox

For me there are varieties of ill
The strangest two of which I'll now im-
part:
At times I love you—much against my
will,
Then wish to love you—much against
my heart.

Joan Wright.

Death

Let not my death be long,
But light as a bird swinging;
Happy decision in the height
Of song—
Then flight
From off the ultimate bough.
And let my wing be strong,
And my last note the first
Of another's singing.
See to it, Thou!

Leonora Speyer.

A Proverb

Before you love,
Learn to run through snow
Leaving no footprint.

Bluebells

There are bluebells under the trees
Just as a year ago.
And a little sighing breeze
Stirs them, and I know
That you are remembering,
(Turn to next page)

NO MONEY WORRIES NOW WITH THIS MINISTERS HEALTH POLICY!



THIS man actually "bought" peace of mind a few years ago when he secured a Ministers Life and Casualty Health and Accident policy. He is one of the thousands of the country's far-sighted religious workers who insured themselves against serious illness or accident. No wonder he can look happy; his hospital and other bills are provided for and he is on the road to recovery.

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If totally disabled by accident, you receive \$25 per week up to 60 weeks; loss of eyes or limbs—\$5,000; death by accident, your beneficiary receives up to \$5,000; sickness at home, \$20 a week up to 60 weeks. There are many other benefits in this "Special" policy for which you pay only \$20 a year. Other policies and special riders at other prices.

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THE MINISTERS LIFE AND CASUALTY UNION
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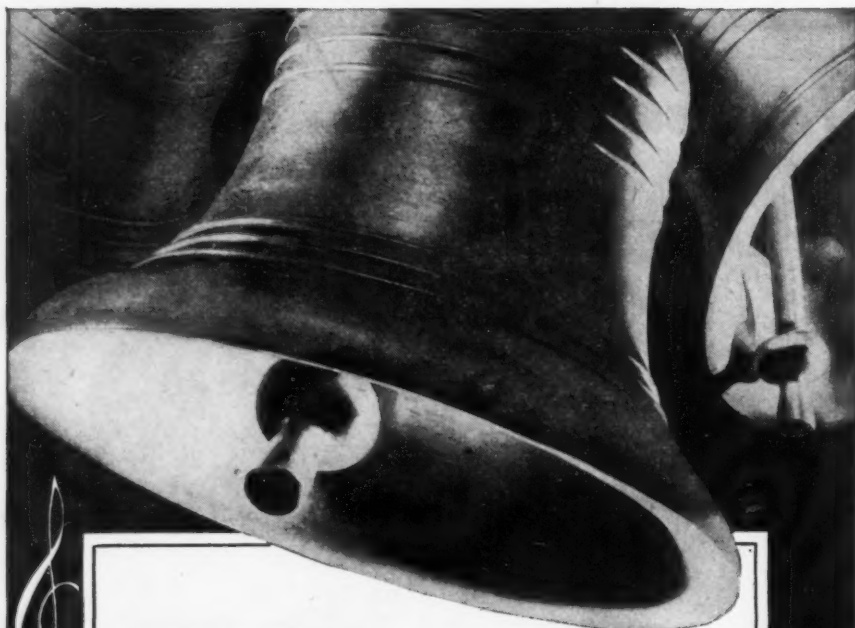
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THE AUTHORITY OF OVER 400 YEARS OF EXPERIENCE

*The
Voice
of the
Cathedrals*

Productive Pastures

(From page 31)

For you said,
"I shall be near when the bluebells
come."
And my grief has fled.
Today it does not seem that you are
dead.

When the blue dusk falls
And the woods are agleam
With sapphire light,
And the shining stream
Sings to itself, and all is still.
I seem to see you over the hill
Come swiftly toward me, as you did.
And I find that only my tears have hid
You from me. Now my eyes are clear,
You are very near.

H. Trevelyan-Thomson
in *Poetry of Today*.

The Beauty of Jesus

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou Spirit divine, all my nature
refine,
Till the beauty of Jesus be seen in me.

Let the sweetness of Jesus be seen in
me,
All His tender compassion and sym-
pathy.
O Thou Spirit Divine all my nature
refine,
Till the sweetness of Jesus be seen in
me.

Let the calmness of Jesus be seen in
me,
All His quietness, peace and tranquility.
O Thou Spirit Divine, all my nature
refine,

Till the calmness of Jesus be seen in me.

Let the love of the Master be seen in
me,
All His wonderful joy and sincerity.
O Thou Spirit Divine, all my nature
refine,
Till the love of the Master be seen in
me.

Song of the Flower

I am a kind word uttered and repeated
By the voice of Nature;
I am a star fallen from the
Blue tent upon the green carpet.
I am the daughter of the elements
With whom Winter conceived;
To whom Spring gave birth; I was
Reared in the lap of Summer and I
Slept in the bed of Autumn..

At dawn I unite with the breeze
To announce the coming of light;
At eventide I join the birds
In bidding the light farewell.

The plains are decorated with
My beautiful colors, and the air
Is scented with my fragrance.

As I embrace Slumber the eyes of
Night watch over me, and as I
Awaken I stare at the sun, which is
The only eye of the day.

I drink dew for wine, and hearken to
The voices of the birds, and dance
To the rhythmic swaying of the grass.

I am the lover's gift; I am the wedding
wreath;
I am the memory of a moment of hap-
piness;
I am the last gift of the living to the
dead;
I am a part of joy and a part of sorrow.

But I look up high and see only the
light,
And never look down to see my shadow.
This is wisdom which man must learn.
Kahlil Gibran in *Tears and
Laughter*; Philosophical Li-
brary, Publishers.

Fugitive Moment

I wish I could remember that first day,
First hour, first moment of your meet-
ing me.

So blind was I to see and to foresee
So dull to mark the budding of my tree.
A day of days! I let it come and go
As traceless as a thaw of bygone snow;
It seemed to mean so little, meant so
much,

If only now I could recall that touch,
First touch of hand in hand—
Did one but know!

Christina Rosetti.

QUOTABLE PROSE

Literature of Tomorrow

The literature of the future will as-
sist in the restoration of spiritual
values; it will be based upon concepts
nearer the root of humanity's problems
than the economic and political general-
izations that preceded it. The era we
are leaving behind was the creation of
Economic Man. The technical resources
made available by human skill and in-
genuity outran the moral stature of the

moral person. Faith in machinery of all sorts had indeed become, as Matthew Arnold forecast, our besetting danger. The social and political awakening which united European culture against fascism is likely to be followed by another great unifying movement complementary to it, this time personal and spiritual.—E. W. Martin in *The New Spirit*; Dennis Dobson, Ltd., London.

Wordless Wounds

Speech may sometimes do harm; but so may silence, and a worse harm than that. No offered insult ever caused so deep a wound as a tenderness expected and withheld; and no spoken indiscretion was ever so bitterly regretted as the words that one did not speak.—Jan Struthers in *A Pocketful of Pebbles*.

Jesus as a Preacher

We must admit that if the new Prophet spoke with a clearness and simplicity well calculated to charm the multitude, he also spoke with an ardor which must have frightened the scribes and Pharisees, who were alarmed, moreover, at the authority which he assumed without troubling himself about their opinion, whether hostile or favorable. * * * It was quite spontaneous, free from all mannerisms, with a crystal clearness of thought, which was expressed in terms that combined majesty with strength and sweetness. Judging from what we find in the Talmud, it had nothing in common with the method of the rabbis. The Talmud, which was written much later, gives us, one may say, a resume, rather than the whole of these didactic discourses, with the modifications necessitated by the circumstances of time and place. * * * These people (the rabbis) played to the gallery, without any real care for light or truth. In the gospel, on the contrary, all is simplicity, artlessness, clearness, unity, with the evident desire of being understood and of serving the interests of others by self-effacement. Never, as even opponents admit, was language better adapted to the needs of the audience, whilst there is a particular charm in the forms of expression, in the images, the comparisons, the antitheses, which are all calculated to excite attention without confusing thought. This is truly a model of moving eloquence, in which every element of good taste is exhibited, with every tactful requirement which the most sensitive hearer could desire; whilst the knowledge of what is opportune and suited to the moment, together with an independence of judgment, was well calculated to make the preacher in sympathy with his audience, and at the same time to make him one to be

feared.—M. J. Ollivier in *The Parables of Our Lord*; Browne and Nolan, Dublin.

To Live in Beauty

To live in beauty—which is to put into four words all the dream and spiritual effort of the soul of man.—Fiona MacLeod.

BOOKISH BREVITIES

A History of the Church, by the British historian, Philip Hughes, covers the history of the Western Church from the General Council of Lyons up to and including the Lutheran revolt. This book is a monument to scholarship and a fine example of solid yet lucid writing. With many fine insights and a manifest attempt to be partial only to the truth, the author, over a road paved with ample documentation, takes the reader through the critical years which lie between A. D. 1270 and 1517. "All that has happened since 1517 is the effect of what occurred (or unhappily failed to occur) between 1270 and 1517." (Sheed & Ward, New York, \$4.00) * * * If modesty restrains a man from using its techniques in relation to his own name and fame he will, nevertheless, welcome *How to Become Well Known*, by Henry F. Woods, Jr., for its many wise suggestions in relation to the publicity of his congregation or institution (Duell, Sloan and Pearce, \$2.50) * * * For grand entertainment, the sight and smell and sounds of Ayrshire's wind-swept moors, the stern religion of a father and the influence of adoring ladies; for grand writing and many insights into the life and genius of Scotland's beloved genius, Robert Burns, I am enthusiastic about *The Wind That Shakes the Barley*, by James Barke (Macmillan, \$3.00) * * * Not for the student only, but for anyone who would recover again the key to all that is golden and abidingly significant in scholastic philosophy. *A Sketch of Mediaeval Philosophy*, by D. J. B. Hawkins, will be a most helpful tool (Sheed and Ward, \$2.00) * * * In what direction, if any, is our culture moving? Are there any valid signs that we are, with delayed but inevitable steps, moving up and out from the intellectual morass of materialism and mechanism into a vital and healthy area of spiritual principle? In *The New Spirit*, edited by E. W. Martin, ten distinguished men of letters, including saints and revolutionaries, seek to answer these questions by means of a critical examination of the writing of significant modern authors—authors as far apart as Tolstoy and James Joyce and

(Turn to page 36)

Bring Daniel and the Lions right into your class!

From the phonograph comes the familiar "Once upon a time" and your little folks lean forward in anticipation. Then as the familiar story unfolds in radio dramatization, interest becomes tense. The soft breathing of the lions in the darkness, the light tread of padded paws as they approach Daniel—all this is re-enacted as the age-old story of faith in God reaches into little minds to enthral—and inspire. That's the teaching technique of this marvelous new record album.

Tales of Ancient Heroes

Narrated by
LEW AYRES

Here is a record album that tells the old stories in a new and delightful way. Mr. Ayres, supported by a distinguished cast approached his task with a sympathy and reverence that is apparent throughout.

Five Great Bible Stories: "David and Goliath," "David and the King," "Noah," "Daniel," and "Shadrach, Meshach and Abednego" are dramatically told in this album. Children respond to these tales, and find abundant inspiration as well as entertainment in them.

FILL OUT THIS COUPON FOR A DEMONSTRATION

Our representative will call and arrange a date to play this album for you and your class, if you will fill out this coupon and send it to Majestic Records Inc., Elgin, Illinois.

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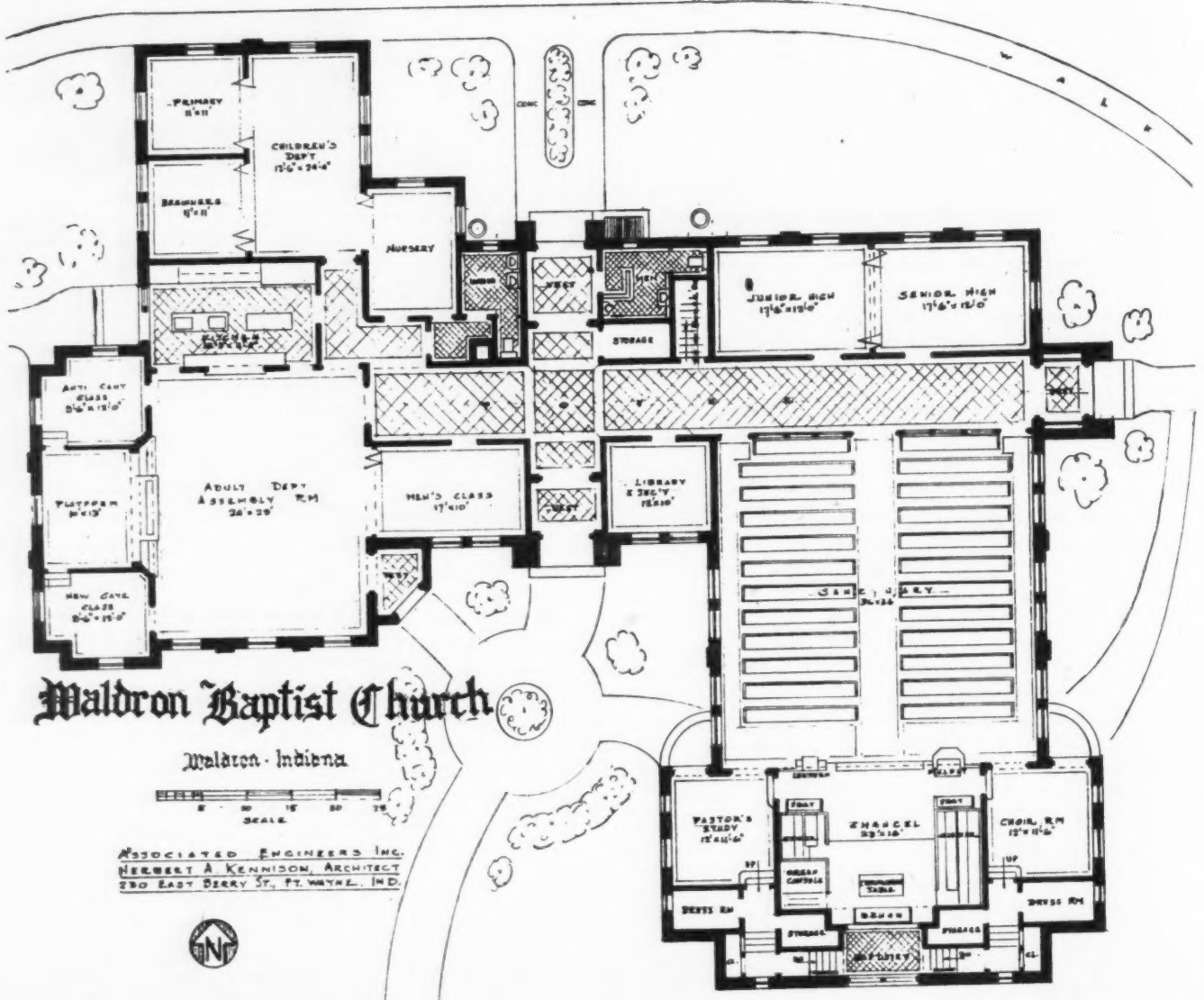
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Maldron Baptist Church

Maldron, Indiana



CHURCH BUILDS ABOVE GROUND

One of the striking features of the proposed Waldron Baptist Church, Waldron, Indiana, is that, with the exception of the heating system it is all above ground. This is not alone a boon to those of mature years but it assures that all departments of church work will be housed in dry and light rooms.

Other things worth mentioning are the wide corridors which not only provide an opportunity for fellowship outside of the sanctuary but plenty of space for traffic during the change of church and school sessions.

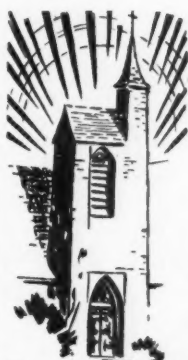
The nave will seat 220 people. The chancel is divided both at the front and also for the choir. The baptistry has been placed back of the altar. The panels in the partition between the nave and the large foyer are removable. In this way overflow crowds may be accommodated.

The church has three principal entrances. The front entrance at the south is for those who walk to church. To the north is an entrance for those who park their cars in the lot at the rear of the church. Then there is an east entrance which may be used at any time but seems especially appropriate for funerals. A drive circles the building.

The minister of the church is Park T. Rushford. The architect is Herbert A. Kennison of Associated Engineers, Inc., Indianapolis, Indiana. The department of Edifice Funds and Building Council of the Northern Baptist Convention was in constant consultation with the architect and the church through Mr. C. Harry Atkinson.

NEW RECORDINGS

Add to your list of recordings for church school work the album of two 12-inch records (four sides), *Saul of Tarsus*, distributed by Cathedral Records, Dept. CM., 6404 Sunset Boulevard, Hollywood 28, California. These records tell the story of the conversion of Saul. They start with the background of persecution to which the Christians have been subjected by the Jews. Saul struck with the patience and character of these suffering people is gradually won to the light. He is struck blind and recovers his physical sight at the same time acquiring spiritual sight. The narration is arranged and directed by Harley Wright Smith, an Episcopal minister. Extra Biblical material gives the background of the story but it has the spirit of the New Testament.



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The eloquent simplicity and rich beauty of carillon music has now been brought within the financial reach of every Church and Chapel! Electrical transcriptions, faithfully recording every note and chord of gloriously clear bronze bells can now bring their inspiring message to your entire congregation.

You can play this music at any amplification you choose—"MAJOR" recordings are so true and accurate that no distortion or scratchiness will be evident to mar the tonal purity of this great carillon music.

If your Church is limited in space or funds, transcribed carillon music by "MAJOR" is the answer to your problem. Ideal for small Chapels as well as Churches, this timeless music is available in a wide range of religious recordings.

13 DISTINGUISHED CHIME RECORDS

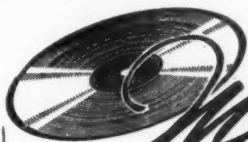
Providing 55 different selections

- 5071A Still, Still With Thee
All Hail the Power of
Jesus' Name
Rock of Ages
B Love Divine
Lord, Speak to Me
Master, No Offering
Costly and Sweet
5072A My Faith Looks Up to
Thee
Blest Be the Tie That
Binds
I Need Thee Every
Hour
B Come Ye Disconsolate
Begin My Tongue
Some Heavenly
Theme
5073A Lead Kindly Light
Where Cross the
Crowded Ways of
Life
Lord, Dismiss Us With
Thy Blessing
B A Charge to Keep I
Have
All Glory Laud and
Honor
5074A Jesus, Savior, Pilot Me

- A Mighty Fortress Is
Our God
B Awake My Soul
Beneath the Cross of
Jesus
Bread of the World
5076A In the Hour of Trial
O Sacred Head Now
Wounded
B Father, Again in Jesus'
Name
Come, My Soul, Thou
Must Be Waking
5078A Nearer My God to
Thee
Take My Life and Let
It Be
B Brightest and Best
Ride On in Majesty
5082A Softly and Tenderly
Rescue the Perishing
B More Love to Thee
O for a Closer Walk
With God
5096A Jesus, Lover of My
Soul
O Jesus, Thou Art
Standing
B I Love to Tell the
Story

- How Sweet the Name
of Jesus Sounds
5097A What a Friend We
Have in Jesus
Through the Night of
Doubt and Sorrow
B Dear Lord and Father
of Mankind
Peace, Perfect Peace
5102A From Greenland's Icy
Mountain
I Love Thy Kingdom,
Lord
B God Be With You "Till
We Meet Again"
Under His Wings
5110A Panis Angelicus
B Beulah Land
Wonderful Words of
Life
5111A Ave Maria
B I Would Be True
Would You Believe
5114A Largo From "New
World Symphony"
B There's Sunshine in
My Soul
I Must Tell Jesus

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The minister of the College Avenue Methodist Church shown above writes us of the pleasure the "deep, soft tones" of CARILLONIC BELLS create in his community. He speaks, too, of the versatility of this modern carillon; it can be played inside or outside, alone or with the organ. "We send forth the music of the great hymns twice a day; and, at Christmas and Easter, lovely programs of carols."

CARILLONIC BELLS can be installed in your church at moderate cost, without additional construction. For further details, please write to us, Dept. CM-21.



THE SISTERHOOD OF TEMPLE BETH EL HAS A WORK SHOP!

THAT'S JUST ONE SIDE
OF THE STORY!

●
TO RAISE MONEY
FOR THE SISTERHOOD'S
CHARITIES . . . WE NEED YOU . . .
TO COME TO THE TEMPLE ON

TUESDAYS . . .

(ANY AND EVERY TUESDAY
YOU CAN GET AWAY) . . .
TO SEW . . . KNIT . . . OR
EVEN JUST BASTE.
WE MAKE BABY THINGS . . .
APRONS . . . LINGERIE . . . ETC. . .
TO SELL. IF YOU DON'T
KNOW HOW TO DO
WHAT YOU'D LIKE TO DO . . .
WE'LL TEACH YOU.
BUT COME . . . AS EARLY
AS 9:30 A.M. IF YOU WISH . . .
STAY AS LONG AS
YOU CAN. WE SUPPLY
ALL MATERIALS. YARNS.
THREAD . . . EVERYTHING!
ALL WE NEED AND
WANT IS A

WILLING YOU!

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THAT'S THE OTHER SIDE
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COME DOWN AND
MEET YOUR FRIENDS!
THE WORLD'S BEST GOSSIP
IS DISHED OUT EACH

TUESDAY !!

STAY FOR LUNCH!
STAY FOR LAUGHS!
ONCE YOU START . . . YOU'LL
FIND IT'S RELAXING . . .
IT'S REFRESHING . . .
IT'S FUN TO KEEP ON
WORKING IN THE FUN SHOP!
AND THERE'S ALWAYS
FUN AND SATISFACTION
IN DOING GOOD FOR
OTHERS. AND . . . THIS NEXT
THOUGHT IS A MERE MAN'S
IDEA . . . BUT HERE IT IS:
"SO MUCH CAN BE SAID
BETWEEN 9:30 A.M. AND
QUITTING TIME . . . IT
MIGHT BE WELL TO COME
IN SELF DEFENSE."
NO KIDDING . . .
YOU ARE NEEDED!

CHURCH WORK MAY BE FUN

The announcement above has been reproduced from "The Bulletin" of the Temple Beth El, Detroit, Michigan. It is a good illustration that fun is mixed with work in the church. Much work and some play cements personal friendships and aid a needy world.

Bookish Brevities

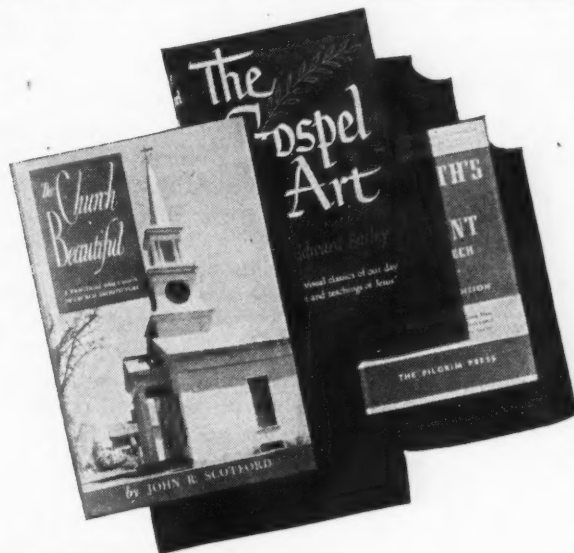
(From page 33)

Llewelyn Powys. The book is significant and timely, and it will open doors of understanding for the preacher (Dennis Dobson, Ltd., London, 8/6) * * * *Spring in Washington*, by Louis J. Halle, Jr., is a book of uncommon beauty. It is the work of a man who is at once a scholar, a mystic and a poet, and the illustrations by Francis L. Jacques are exceptionally well done. Halle is a lover and interpreter of nature, reminding one of Thoreau and Whitman, and yet with a gift and grace all his own. He is officially connected with the State Department but one does not read far into his book before he is aware that, for this author, the return of the birds in spring or the sight of a first flower is more important than the blare of news dispatches or the arrival of some foreign diplomat. The genius of Halle is awareness, and awareness is the secret both of culture and of happiness. "To snatch the passing moment and examine it for signs of eternity," he says, "is the noblest of

occupations." (William Sloane Associates, \$3.75) * * * Though it may not possess quite the freshness of his recent and beautiful translation of *The New Testament*, yet *The Psalms*, as translated from the new Latin version, and with critical reference to the Hebrew, by the versatile Ronald A. Knox, is a splendid piece of work. In addition to its devotional value, this translation offers innumerable starters and windows for sermons (Sheed and Ward, \$2.00) * * * *Steeple Bush*, by Robert Frost, often referred to as "America's greatest living poet," represents a collection of more than forty lyrics. Some are good. Some are fair. Many will do little to enhance the reputation of the poet—a matter, of course, of which Robert Frost is in no need—and very few are quotable (Henry Holt and Company, \$2.50) * * * My choice of the best book of poetry for this month falls easily to *Celts and Other Poems*, by Sydney Bell. Bell is a word-artist, doing in words what Velasquez did in colors and Debussy in sound. Simple, sensitive, singing—this is the poetry

of both the heart and the head and most of poems are quotable—nay, rather, they plead for quotation. In a revealing introduction Sir Hugh S. Robertson of Glasgow writes saying, "The author is an Irishman, which is just another way of declaring that his English is above reproach, and that it has word-music * * * whenever you get Irish thought which has been nursed in a Gaelic cradle, and is expressed in English symbols of speech, you get a strain which retains all the purity of pure English plus that imagery which is peculiarly Gaelic." (Browne and Nolan, Ltd., Dublin, 5/—) * * *

The place and practice of the confessional—we Protestants call it consultation!—in the life of the minister and his people finds illuminating discussion in *Pardon and Peace*, by Alfred Wilson. Though intended primarily for the clergy and laity of the Latin church, ministers of all communions will welcome Father Wilson's spiritual discernment and his many telling illustrations concerning man's search for peace of mind and the techniques of pastoral counseling (Sheed and Ward, \$2.50) * * * Would my reader like to find a really fine historical novel? If so, I suggest *Vain Shadow*, by Hartzell Spence. Here is a grand story—the discovery and conquest of the Amazon River by Don Francisco Orellana—grandly told. Here is factual history come to life. Here is physical and moral heroism. Here is high and beautiful romance—a woman who both fulfilled and exceeded a man's best dream. Like the author's *One Foot in Heaven*, many preachers will be giving pulpit reviews of *Vain Shadow* (Whittlesey House, \$3.00) * * * Lovers of *The Prophet*, and *Jesus: Son of Man*, will welcome with joy the translation (from the Arabic) and the publication of *Tears and Laughter*, by that unique genius of the spiritual—the Dante of the Twentieth Century—Kahlil Gibran. This book, written at the dawn of his career, and for which he was severely censured and practically excommunicated from the church—a church that was later to welcome his dead body and bury it as the body of a saint—this book must be read by all who would understand Kahlil Gibran (Philosophical Library, \$2.50) * * * The most important book dealing with the parabolic teaching of Jesus which has come to my desk in many years—the most scholarly, lucid, penetrating and relevant; the most Biblical and beautiful study of the Master's parables—is *The Parables of Our Lord*, by Marie-Joseph Ollivier, the learned and eloquent French Dominican and translated by the Irish scholar, Dr. E. Leahy.



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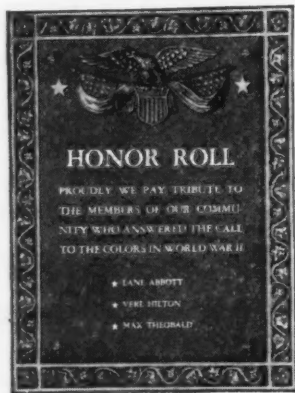
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Back of Parsonage Walls

by Mrs. Theodore Tiemeyer*

AS a small child I had a passion for the circus. Living in a parsonage is quite like a three-ring circus with the minister's family performing in a large tent surrounded by the audience of the congregation. The minister is the chief performer, shall we say, with his wife doing the specialties. She must be the bare back rider who goes round and round in circles and still keep her balance. She must play the part of the tight rope walker, leaning towards the left side of the old-fashioned ideas and leaning towards the right towards modern and ultra modern ideas, not leaning too far on either side lest she lose her balance, all the while keeping her eyes on the goal which lies a short distance ahead. And then if there are children in that family she could fit into the role of lion tamer. Sometimes she plays the role of lion tamer to some of the members of the congregation, those individuals who can get along with no one. You always manage to find one or two or three like that in every congregation. Such characters are usually pushed off onto the minister's wife because somebody thinks she can do something about them. Well, if a person can't get along with anybody else they certainly aren't going to get along with the minister's wife in time. About the only difference is that perhaps the poor wife has just a bit more patience and long suffering and can put up with it.

It is only natural that a congregation is more or less curious about what goes on in the parsonage. Do the occupants quarrel, do the children say bad words, do they lie? A parsonage family is considered a model in good Christian living. That means the husband and wife are devoted to each other in all earnestness and that their children are an outward expression of that love. They are constantly surrounded by worldly and non-Christian attitudes and quite often these attitudes gain entrance into the home, especially where the children are attending school. They do bring home bad words, they do tell lies and all these things must be dealt with. In the parsonage the correction rod is usually administered with a great deal of force up until about seven or eight years. If it isn't it should be. Much depends upon the child too. I recall the first week our son went to

school, he came home with a vocabulary of a trooper. It didn't stop until one afternoon after school I was compelled to wash out his mouth with lifebuoy soap. Lifebuoy has unusual cleaning power and I never had to do it again. Incidentally, our son spent fifteen minutes in the bathroom brushing his teeth. Quite often it becomes necessary to make restrictions that we don't like to do.

Many times the children want to do things just because they saw someone else doing or saying them. In one of our former congregations we became rather attached to a couple around our age. The wife was very attractive, she was educated in the best girls' school in the south, but she had an awful temper when handling her young daughter. One day she confessed to me that after each tantrum her husband reminded her that he didn't think the preacher's wife acted like that. He believed that until one evening during counsel meeting he knocked on the door and heard me talking a bit louder than usual while I was struggling with one of the children. My patience had been tried all that day and by the time he heard me the patience was exhausted. I must have been a terrible disappointment to him.

The minister's wife is usually aware that the women of the church quite often follow her example. She is also aware that in all the things she does she must strike a happy medium in order not to discourage those who find it difficult to keep up with her. Oftentimes she is criticized for being partial to the rich and indifferent to the poor, when actually she has hardly a way of knowing who is rich and who is poor. Sometimes the most shabbily dressed person is far richer in material wealth than her neighbor who is expensively clad. I can say this, though, that the minister's wife is partial to the spiritually rich, those who through trials, sorrows and sufferings have become rich in soul.

Since a minister's life is more or less "pulpit centered" the wife's life is "home centered." It is up to her to create a Christian home where all the ideals of good Christian living are put into practice each day. Regardless of the type of neighborhood in which she lives she must be able to live peaceably with her neighbors. It is up to her to practice patience, gentleness, tolerance, and all the other Christian virtues. Regardless

*Mrs. Tiemeyer's husband is minister of St. Mark's Evangelical and Reformed Church, New Albany, Indiana.

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of what the minister preaches, the people will usually follow the example that the parsonage home presents. The people usually reflect the attitude of the parsonage family in time.

I don't believe there is another profession where the demands are made upon the wife as in the Christian ministry. Let's contrast the minister's wife with a doctor's wife for instance. A doctor's wife seldom or never comes in contact with her husband's patients. She has the privilege of selecting her own friends and making her own social contacts. Compare that with the life of a minister's wife who has practically all her social contacts made for her through the church organizations which she is usually obligated to attend whether she wants to or not. She is criticized severely if she decides to choose a few select friends, and so she must come in contact with all sorts of people. If she is a person who loves people she is a great asset to her husband in his work. The two working together form a great cooperative force and can accomplish much to promote God's kingdom on earth.

We are constantly being reminded by speakers and commentators that we are living in a changing world. We have

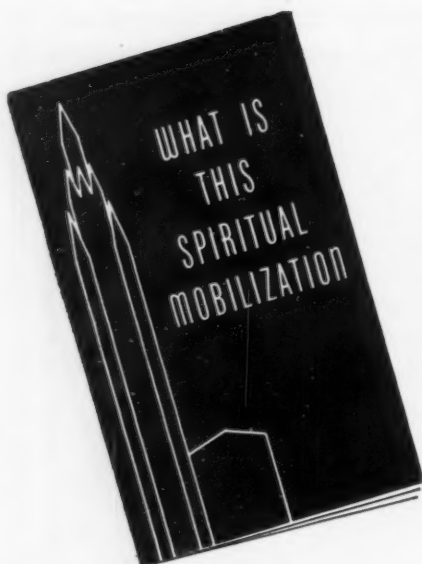
seen these changes in all walks of life. The same has been true in the personal life of the parsonage family. Ministers' wives of today are entirely different than their sisters of a generation ago. There was the time when the wife saw in the young couple coming up the walk to be married, the price of a new hat. After the ceremony the young couple in many instances was never seen or heard of again. That way the minister and his wife had no way of knowing whether or not that marriage ever grew to be a successful one. Today with divorces more and more on the increase both the minister and his wife have felt a tremendous responsibility towards making the married lives of couples successful. Changes have been made. Many ministers have taken to marital counselling, advising couples on such matters as budgeting, family planning, and such matters as sexual advice. Here the minister's wife has been able to make her contribution by speaking to the prospective bride, who may be so blase and sophisticated, but very ignorant of the knowledge of running a Christian home.

The changes in parsonage procedure and attitudes have been noticed by the older ministers' wives.

They seem horrified to think that we younger women are calling each other by our first names and they think we are awful in permitting the women of the congregation to address us in the same way. But we like it, it makes us feel closer to our people. There is a warmer, friendlier relationship there and that is as it should be. Jesus commanded us to love one another. Quite often the minister's wife senses when people feel ill at ease in her presence and she finds she can quickly set them at ease by calling them by their first names. It does not lessen respect but deepens that feeling of fellowship. Several years ago E. Stanley Jones, the famous missionary, was on a week's lecture tour in our town and the first thing he did was to ask the ministers to call him by his name of Stanley. The men developed a mutual love and kinship for him instead of having that cold, formal feeling of so-called respect. We would rather practice the humility of being called by our first names and have the people trust us than to live under the mockery of pretense.

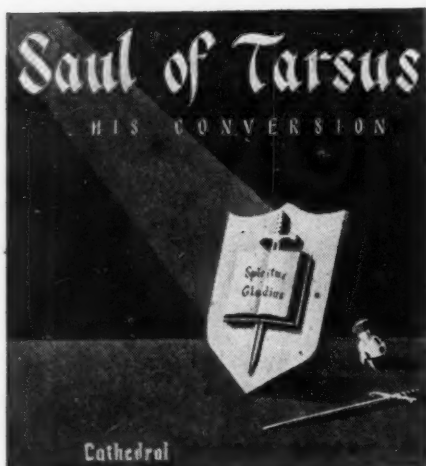
Many ministers' wives have become aware of the contribution they can make towards promoting the welfare of

(Turn to next page)



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Question Sermon Builds Interest

This plan has proven very popular in Trinity United Church, North Bay, Ontario, Canada.

WHEN the executive of the Young Married Couples Group, of Trinity United Church, North Bay, Ontario, was planning a special Sunday evening service followed by a Friendly fireside hour, they were unanimous in their request that their minister, Arnold Mathews, should use the question and answer method on the topic of marriage instead of a sermon.

"People are more likely to do thinking themselves instead of just listening, if you use questions and answers," one member suggested.

"You likely can cover more ground by giving concise answers to a number of questions," another suggested. "And it certainly will make an appeal to people."

So much interest was created in this method of presentation of the Christian message on topics of real interest to people today, that this question and answer technique was used on successive Sunday evenings for a series on such subjects as "Sin," "Salvation," "Heaven and Hell," and "Fear."

Each evening an outstanding layman asked the questions,—the president of the Married Couples Group, the secretary for the Children's Aid Society, the Sunday School superintendent.

In different denominations, even in the Protestant Church, the attitude to some topics such as re-marrying divorcees may be different, and each minister, out of his own experiences and conviction would make a different emphasis. However, the following questions made out by Mr. Mathews on "How to Make a Marriage Click and Stick" may be useful to other ministers

who might care to experiment with this type of informal service which would be particularly effective for a June "Wedding Bells Service," when members of a Married Couples Group, and all couples married in recent years, would receive a special invitation. The alarming increase in the divorce rate makes it imperative that ministers speak out plainly on the qualities of character, the ideals, the attitudes and the religious faith of both a husband and a wife, which are the basis of an enduring, a fine and truly Christian marriage.

HOW TO MAKE MARRIAGE CLICK AND STICK

1. Is this an original choice of subject, "How to make marriage click and stick?"

2. Do you think couples who are very keen about each other before marriage are fairly sure of making a "go" of their life together—or in other words, is "falling in love" sufficient to insure a successful married life?

3. Do you think church leaders fail young people in seldom holding up the ideal that marriage is worth preparing for and waiting for?

4. What are some practical suggestions you would give to young persons who are sure they are in love and are planning to be married?

5. Do you think there are advantages in a couple talking over their marriage beforehand with their own minister and being married by him?

6. What do you think of the likelihood of happy "mixed" marriages, between people of different racial backgrounds, and between a Catholic and

Back of Parsonage Walls

(From page 39)

their community by joining just such an organization as this one,† which helps make her church work more effective.

And, so, I have tried to show you in some ways what the cooperative minister's wife can accomplish if she will. There are others who feel that they have nothing to contribute to church work. They feel that the church hired the pastor and not her, and so she refuses all offices and other chances to help promote good.

And so in closing may I say that I overlooked one circus performer in the

beginning. She also plays the part of the clown. To do this, she needs a dual personality. She must be able to hide her feelings. She must smile when way down in her heart she is homesick. She must love her enemies of which she is bound to make some. She must perform her routine act of dishwashing, scrubbing, cleaning, dusting, cooking, mending, washing, ironing, jumping from one trapeze to the next in order to get a lesson studied, for she knows the "show must go on."

Through such combined efforts of the minister and his wife, the church of Jesus has carried on and will carry on for generations to come.

†The Woman's Club.

a Protestant?

7. Do you think wives should take an intelligent interest in their husband's work?

8. Do you think a husband should sometimes share in household tasks and should share with his wife the training and direction of their children?

9. Do you think a husband and wife should share some hobby or leisure time activity outside the home?

10. Marriage is for "grown-ups" and many adults who have failed to grow up have rather childish attitudes to many things. Do you think this childishness on the part of either a husband or wife is apt to spoil a marriage?

11. Do you know of any outstandingly happy marriages of famous men or women in the political, scientific or theatrical world which should be remembered when the high divorce rate of movie stars is being quoted?

12. Do you think that a couple should celebrate every wedding anniversary?

13. What do you think of sensational, or "stunt" weddings?

14. Is the rising divorce rate as grave as many people would have us believe, or is there a cycle in this sort of thing?

15. What is the stand of our church on divorce, especially on the re-marriage of divorcees, and does our church's stand differ from some of the other denominations?

16. Dorothy Dix, that famous columnist, with advice for the love-lorn, places Mother-In-Law trouble as the top reason for women being unhappy in marriage, what do you think of this verdict and is there any way to avoid it?

17. Dorothy Dix puts a husband's failure to show affection as the second great cause for women's dissatisfaction with the marriage estate, what do you think of this?

18. Nagging wives, says the famous Dorothy Dix, is the one major complaint of husbands who are weary of the marriage bond. Why do wives resort to this unpopular and ineffective method of dealing with their partners?

19. An American judge in a divorce court recently pointed out that many marriages fail because both men and women refuse to face the reality that it is both a "delight and a discipline." Do you think the discipline (for that is what it certainly is for both mother and father), of raising a family, essential to the stability and happiness of most marriages?

20. What are the distinctive characteristics of a truly Christian marriage?

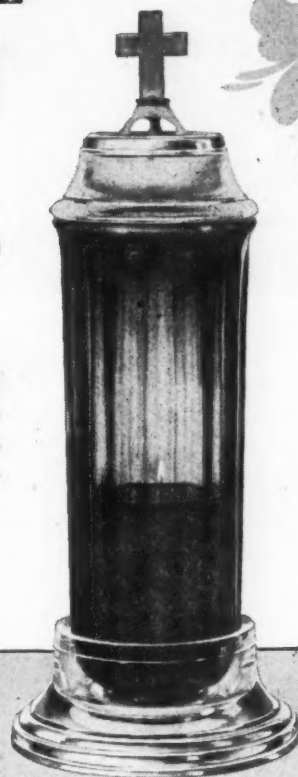
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This Parson Collects Seeds

Here Is a Richly Compensating Hobby

by T. H. Twenty*

"KING DAVID wondered at the glories of the heavens and the stars thereof. Had he looked at his feet, he would have wondered just as much at the glories of the plants and the multitude of their seeds," asserted G. Kreuzenstein, ardent minister collector of seeds near Watervliet, Michigan.

Mr. Kreuzenstein's first impulse to collect seeds dates back to a P. T. A. meeting in Baltic, Ohio, some thirty years ago when his interest was aroused by a display of farm seeds. He determined then and there that some day he would collect all kinds of seeds, but did nothing further about it until two years ago when he went out to feed his chickens on a cold winter morning.

His feed barrel furnished him with the first specimens for his collection— a few grains of corn, wheat and oats. He went out into the orchard to collect some more, but soon found that his task was not so simple as he thought. There were plenty of seeds, but no identification tags attached to them. He returned to the house to study the catalogues of publishing houses, but found no reference to books on seeds. One day his son, Paul, brought home from school a catalogue issued by a book supply company in Chicago. This listed a number of books on seeds, but the economically minded preacher made the mistake of ordering some of the cheaper books which proved useless for his purpose. Since then he has gained much help from *Field Book of American Trees and Shrubs* and *Field Book of American Wild Flowers* by F. Schuyler Mathews, also from a *Manual of Weeds* by Ada Georgia. But Mr. Kreuzenstein says he is still looking for a good book, "not too technical," on grass seeds.

Finding new seeds and identifying them has become a year-around hobby for this country pastor. "In spring and early summer I wander about in the fields, orchards and woods looking for plants in bloom. I identify them by the blossom. In fall I go to gather the seeds. If I find one that is not familiar to me, I mark the spot and come back to it for further study. Sometimes I pull a sample of the entire plant—roots, leaves and flowers—and

take it home with me for study and identification," says Pastor Kreuzenstein. Sometimes he spends hours trying to identify a single plant.

After the seeds have been gathered and identified, they must, of course, be dried and labeled. He makes use of small phials provided by a druggist for storing them. Fortunately the pastor's wife is forebearing and does not scold too severely when she finds several jar-tops of specimens strung out in front of the sunny window or over a radiator. She believes in keeping her husband contented.

The pastor's hobby has not been without its humorous experiences. "I remember one seed which gave me a little scare and amusement as well," he relates. "It was the Jewelweed or Touch-me-not. I wondered about the name. I soon found out. When I first plucked the pods, I jumped because I felt something moving between my fingers. I thought I had grabbed a wasp or bug of some kind. Upon looking closer, I found that the seeds were gone. Then I noticed small springs which threw the seeds as soon as the pod was touched. Hence the name, Touch-me-not. I gathered as many as I needed, grabbing the entire pod with a closed hand, so that no seeds could get away. I also broke off some branchlets, taking care not to touch the pods. These I took with me to a young people's gathering and then watched the youngsters jump as the pods sprung open at their touch!"

In answer to my enquiry regarding some of the most interesting things he had learned from his hobby, Pastor Kreuzenstein replied, "Perhaps the thing of greatest interest to me is the medicinal value of so many plants that we trod under foot. Take for instance the Ginseng, Black Haw, Burdock, Black Indian Hemp, Catnip, Cranesbill, Dandelion, Elder, Jack-in-the-pulpit, Iron-weed, Jimson-weed, Lady Slipper, May Apple, Milk-weed, Poke-weed, Solomon Seal, Wild Cherry, Wild Ginger, Yellow Dock and many others. If a person had the time and inclination, he might make a living gathering these plants for their berries, leaves and roots."

Mr. Kreuzenstein has also been surprised at finding so many poisonous plants. "Why is it," he asked, "that a kind and heavenly Father has hidden

*Webster Grove, Missouri.

so many harmful ingredients in plants of beauty?"

Although Mr. Kreuzenstein has already collected, identified and classified nearly nine hundred different kinds of seeds, he feels that he has "not even made a good beginning." When he started his hobby, he thought that about a thousand different seeds would complete his collection. Today he knows that there are thousands upon thousands of different species and varieties of plant life. He confesses that his hobby has opened his eyes to the greatness of the Creator. "Man has succeeded in developing a few hybrids," says Kreuzenstein, "but God alone is the Creator of the floral and plant world."

Pastor Kreuzenstein would be interested in learning about other seed collectors. Thus far he has not been able to discover any. *Church Management* will be glad to forward any communications to him.

FOLLOWING HIS WAY

In *Hypathia Kingsley* writes of a rich young Jew from Alexandria who was deeply versed in philosophy. In fact, he was so thoroughly sophisticated and so very "modern" that he had thrown his faith overboard. But he had also fallen in love with a Christian girl. It was with keen interest and ardent devotion that he noted her purity, her remarkably disciplined habits, and her self-denial. He wondered what the explanation was. Then he met Augustine and heard him preach. He saw the light in his eyes, as he had seen it in the life of one he loved dearly. He knew that the moral and spiritual transformation of life must be the Messiah's! Christ was the cause of it all!

Bring this up to date. During the last war a Polish woman saw the Quakers feeding the starving on both sides of the conflict. Astonished by such Christian philanthropy, she said to one of them: "You are feeding everybody, aren't you? Poles, Russians, Germans—everybody, friend and foe? Well, I knew there ought to be people like that in the world, but I didn't know that there actually were."

It is not enough to exclaim in the words of Peter, "Thou art the Christ, the Son of the living God." When we truly believe in Jesus Christ, we actually follow his way of life! G. Ray Jordan in *We Believe!* Abingdon-Cokesbury Press.

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Discerning the Signs of the Times

Dark Clouds Cover the Civilized World

by Francis M. Hall*

I HAVE been looking for a book on this subject by one or another of our eminent Christian scholars for some time. I thought one would surely appear after the atomic bombs have razed the Japanese cities. It seemed to me that the events of the last third of a century were so ominous that the authorities would be led to study them with the very greatest care to discover their true meaning, and then give this wide publicity to keep the people generally from misunderstanding them. But, so far, none has appeared! Reinhold Niebuhr has evidently recognized the need of this since he has recently published a book with the same title. The book, however, can hardly be said to justify its title. It is composed of a number of sermons preached here and there during the last few years, with reference only to the approaches to the grim realities that appeared later. He does, however, sense the seriousness of the situation and says: "It will not be easy to live in this age between the ages without being tempted to despair. Richer resources of faith will be required than those which we have lived by the past two centuries. Human history by reason of human freedom had the capacity to defy the order which God has set for his creation; but there are limits to this defiance."

A recently published volume, to which a dozen eminent authorities have contributed, is entitled: *Toward a Better World*. In this Mr. T. S. Elliot is quoted as saying: "We live in a deeply secularized world that is not yet Christian, but is one that has become less Christian. Ours is the inevitable punishment. In a time for greatness, we have become petty politicians, two-penny economists and benevolently detached sociologists. We have attained such a world prudence that keeps us in one major scrape after another." The April, 1947, issue of *Theology Today* carried this statement: "Whether because of the literalism of the church in the past the Christian church has lost ground. The church has one more opportunity to give this country the spiritual leadership which its intellectuals and politicians need." And Raymond Leslie Buell, one of the organizers of the *Time, Life and Fortune*

group of magazines, who died last February, wrote before his death: "Unless the leadership from statesmen, intellectuals and Christians improves, the future of democracy is not bright and the advent of world war III—a war dominated by the atom bomb—is inevitable." Prof. Leroy Waterman, of the University of Michigan, wrote while the war was still raging: "Two world wars within one generation, regardless of the outcome, are marks of a declining, a disintegrating civilization, and both have started among Christian nations. The Christianity that has failed to produce enduring peace and goodwill even among its own adherents through generations can offer no assurance that the fruits of religious rivalries and ruthless violence will not reproduce themselves in whatever they are permitted to act. Man by his mechanical cleverness has eliminated the old heavens and the old earth and furnished a setting for a new world order. But a new human order commensurate with this setting waits to be born. This is a human responsibility. Either it will come or worse chaos will follow the chaos of war!"

These quotations from eminent present-day authorities are typical of an almost unlimited number that might be mentioned. They do make us realize how terribly serious the situation is, but they do not venture to give us specifically the Christian answer, and yet it is just this that we need. The chief concern of our generation should be, that the lessons of these fateful times be taken to heart, but we need to know definitely just what these lessons are. Of course true Christians should consider carefully the providential lessons of every time; but never before in the history of the race, except once, has the life or death of an entire civilization been dependent upon the course taken by a single generation. Now the trend of life has reached such a stage that its course must be changed radically or it will plunge to its own destruction. And what makes it even more serious, none of the efforts to avert this impending disaster can be successful without radical improvement in the character of the people. This requires heroic effort and it is accus-

tomed to proceed slowly. Prof. Demos, the successor of Prof. Hocking in Harvard University, writing in *The American Scholar* recently, warns: "No matter how sound our economic and political pattern, so long as human persons remain unreformed, the danger exists." And the Rockefeller Foundation, which in the past has spent enormous sums on other interests, has lately determined to concentrate its main effort in developing the moral and spiritual qualities. It is the responsibility especially of us ministers to have the people understand this. We must keep repeating it over and over again, and emphasizing it in every way we can. In such a situation it is amazing that we have apparently so little definite information from our highest Christian authorities. This cannot be because the signs of the times are so difficult to decipher. Let me remind you again of those familiar sayings of the Master in reference to this, as we have them recorded in the gospel according to St. Luke. I am using Prof. Moffatt's translation. He said: "When you see a cloud rise in the west, you say, 'There is a shower coming,' and so it is; and when you feel the south wind blow, you say, 'There will be heat,' and so it is. You hypocrites, you know how to decipher the look of the earth and the sky; how is it you cannot decipher the meaning of this era?" The teaching of this is surely not difficult to understand. People who are accustomed to observe the approaching changes in the weather can forecast it quite definitely; so, those who are accustomed to taking account of God's providences can quite easily understand them, particularly the world revolutionary changes like the present.

With this in mind let us turn to the present world situation. In doing so there are one or two of the outstanding articles of our faith we should keep vividly before us. We should remember that God is our loving father and that he is continually doing all that he can do for our good. We should remember also that even his best can only be for our good as we choose to have it so. Then we should remember what is the ultimate goal of human life on this planet. None of these all-

*Presbyterian minister, Cleveland, Ohio.

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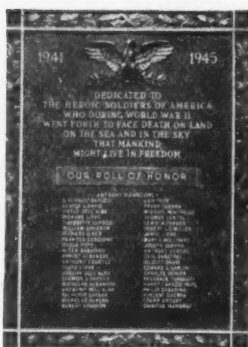
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important truths, familiar as they are, are receiving the consideration they require. The last is almost entirely neglected even by the authorities. Of the notable exceptions is Prof. Hocking; he says: "The meaning of the world is the development of the personal soul." And Dr. Alexander McLaren asserts that: "No man gets to the heart of the mystery of life or has in his hand the key that enables him to unlock . . . the difficulties of experience until he comes to this—that it is all meant for training." These penetrating statements furnish warrant for declaring that the meaning of the world is that as many human beings as possible may be persuaded to become genuine Christians, and as good Christians as they can be induced to become. Literally everything is directed toward this end, and it can be understood only in reference to this. The meaning of these times is religious, and the course the politicians may decide the nations shall take in the future will be successful just to the extent that it coincides with the course God determines will best serve the religious interests of the people. The arms-length approach to this, even by the religious authorities, shows that they do not realize their responsibility. The politicians do not realize that the counsel of the most eminent mature Christian scholars is absolutely indispensable in charting the right course for the future.

Trend Is Away From God

Remembering these things let us think of our times. The trend of life early in our generation had swung so far from the true course that it culminated in a terrible calamity; a calamity of such proportions that it involved the whole world! After this passed, and in spite of the fearful

warning, the life of the time, instead of being deeply penitent and instituting radical personal and public reforms, became decidedly worse. Then a second and much more terrible calamity ensued, coming not upon those who had only heard of the first at second-hand, but upon those who had actually passed through it; upon the same generation. And before this had passed a terribly destructive agent had been devised sufficient to annihilate the entire population. Only a scattered few surviving. This was the work of man's own hands and it is wholly within his power to use it for the incalculable benefit of mankind or for its complete destruction. The Christian meaning of all this is not difficult to "decipher," by anyone who really wants to know it. It can only mean, as has been pointed out again and again, that this is our final warning. If we do not change our ways we shall be brought to judgment, and our civilization will be doomed. A scattered remnant may survive and be made the nucleus of a new civilization. Prof. Einstein will probably be regarded as the greatest mind of this century. He said recently: "Past thinking and methods did not prevent wars . . . a new type of thinking is essential if mankind is to survive." He asked popular support for a world-wide campaign to have the people generally understand the seriousness of the situation.

When the situation is viewed calmly and seriously, from a Christian standpoint, the lessons of it are quite plain. We must realize that we cannot go on as before, if we are to escape disaster. Nothing could be clearer than that the present trend of life will lead to swift destruction, if it is not changed and changed radically. Our

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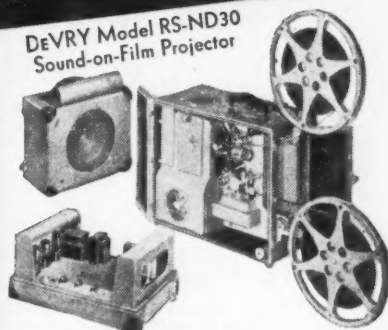
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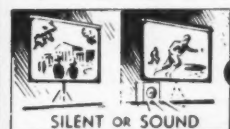
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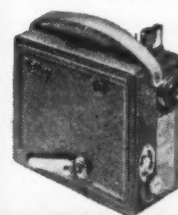
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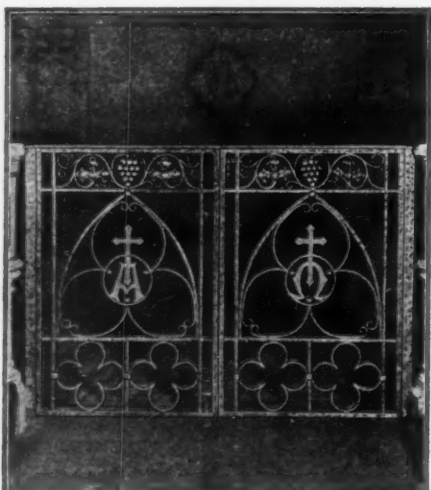
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Discerning Signs of the Times

(From page 45)

best in the past has not been good enough. It must be realized much more keenly than has yet been done that more genuine vital religion is required to save the situation. This is indispensable. But as Prof. Sorokin of Harvard University warns: "History knows no revival in the type of life apart from a religious impulse; and mankind's progress toward a spiritual religion and a noble code of ethics have only been taken under the impact of great catastrophies."

It must be understood that if there is to be any improvement in the quality of life in the future it can only come about because of a vigorous religious impulse. This means that the responsibility rests primarily upon Christian ministers and the Christian institutions. But Prof. Waterman reminds us, that: "Through the ages the official spokesmen of religion have almost without exception been against any decided change in the status quo of religion." We must realize, therefore, that the necessary change can be brought about only by religion; and that officialdom in religion is against any change. There is plenty of evidence of this most deplorable practice today, and earnest souls must reckon with it; they must follow their conscientious convictions in spite of it.

Every true Christian knows he has not been the best Christian, in every particular, he might be, and he has not been trying continually to understand better and better what the truly Christian way of life is. The meaning of this providence is that he should determine at once to do this, and to do it to the full limit of his ability. We Christian ministers must re-examine our commission, in the light of present conditions, focusing the gospel so that the heart of it may not be obscured, but that it may make its very strongest appeal. There is so much ignorance of the vital truth of the gospel, even amongst Christian people, that the very soul of it needs to be preached over and over again. Prof. Dilletstone, of Princeton, points out that the best presentation of the gospel in the Old Testament is where the four lepers found the food and other supplies of the Syrian army, when the camp was hastily deserted. After they had stripped two tents and eaten their fill, they thought of their own people starving. "Then they said to themselves, 'we are not doing right. This is a day of good news, a gospel day, and we are not spreading it. Come along, let us go and inform the royal household.'" The gospel is just that.

The people must be made to realize that the gospel is good news, and only good news. It furnishes what is desperately needed, and we shall certainly perish if we do not get it. Someone has said we should not just tell people to be good and then be disappointed with the results; we should make them want to be good. When rightly understood the gospel will make them want to be just that. We must shift the emphasis and have them realize that the heart of the gospel teaches that God plants the germ of his own life in everyone who truly believes in him. Any man and every man is able to believe in Jesus, if he really tries; and when he does new life, the divine life springs up within him. Of course the development of this new life depends upon each one's own efforts, but God doesn't require a person to live the true life without giving him what is needed to do it. This is the heart of the gospel, everything else depends upon it. This is not realized as it should be. As J. Middleton Murry has pointed out: "The appearance of Jesus is the emergence of a new kind of man, literally and scientifically, a new species of *genus homo*." This is the kind of man that it is now possible for every human being to become. They are actually born into the family of God, with all of the sacred intimacies of this new relation. As John says: "On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his name, who owe this birth of theirs to God, not to human blood, nor to any impulse of the flesh of man." Christians are able to do now what they could not do before, the truly Christian life that seemed so desirable but so difficult before, is now quite possible and its rewards clearly within their reach. As Prof. Denny declared years ago: "What men suffer is as nothing compared with what they lose." The proper study of mankind is man, but it seems he studies everything else before he studies himself. Even in the sciences, he began by studying the stars and astronomy was the first of the sciences to be developed, and then geology, and never until now has he studied psychology. It can't be that a handful of dirt can have the possibilities of the atom bomb and man's spirit have no more possibilities than are known at present. The recent book, *Human Destiny* suggests some such development; but its real development can only come along Christian lines. Christians are told, they must be perfect even as their Father in heaven is perfect; this is the great adventure they are to launch out into

here, with all eternity to achieve it.

Christians Have Been Commissioned

We should give more attention, I think, to having Christians realize that they are commissioned to carry on the commission Jesus inaugurated. They are the only ones who can make the world what it ought to be, and this is necessary that their true lives may be developed, they will be dwarfed without it, and they will miss the incalculable reward that follows faithful service here. We should never forget Jesus' words on the eve of his departure from the earth: "As the Father sent me forth, I am sending you forth." Not in many instances would we need to change our vocation; practically all of the work of the world is necessary to be done. What we need to be anxious about is that we are doing all of our work in the truly Christian way, putting the spirit of Christ into it. This should be our main consideration in everything we do, and in it all we should be wise as serpents and harmless as doves, and keep striving to realize fully that "this is good news, of great joy."

Now as to the church, what changes do the signs of the times indicate must take place in her? The enormous sums of money the churches are giving for the restoration of their work over the war-torn world is splendid. The Christian enterprise has been criticised because it has been too individualistic. Certainly radical changes are required here as well as in society at large and in the church members. Karl Barth says: "The true function of the church consists first of all in its own regeneration, in a regeneration no less thorough than the reformation through which Protestantism began in the sixteenth century." Dr. Sperry, of Harvard, says: "In the after war era organized religion will have to undertake greater services than ever before; otherwise it will fail miserably to bring spiritual deliverance, hope, purpose and dignity to men." Prof. Trueblood, a Quaker chaplain and professor of philosophy of religion at Leland Stanford University, says: "Our central need is for a contemporary redemptive society which will do for us what the redemptive society envisaged by Augustine did for his generation. Christianity won in the Roman Empire, not chiefly as a belief, though it was that, but more as a self-conscious fellowship. A group of fifty really devoted Christians who are not in the least apologetic and who are willing to make the spread of the gospel their greatest interest, would effect mightily any campus in the country, no matter

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Discerning Signs of the Times

(From page 47)

how great the initial opposition might be. The same can be said of the average town. The prospects for the gospel might be better if the average town had only a few dozen Christians in place of the few thousand church members now listed." Prof. Waterman warns: "That organized religion will make the revolutionary changes necessary with age-old authority, prestige, and special privilege to contend with, seems very doubtful. No higher dynamic may be expected from present organized Christianity than is now operative, which to date has not been sufficient to alter basically a single major trend of civilization." Bishop Sherrill, who has lately been inducted into the office of Presiding Bishop of the Episcopal church, said at his induction: "We are in essence waging a desperate spiritual warfare in a most critical period of history, and at the same time carrying a vast weight of nominal Christians. If we really believe, then the mission of the church becomes the absorbing responsibility and opportunity of every member of the church."

These carefully considered convictions of contemporary friends of the church make us deeply thoughtful. We ordinarily take comfort from the statistical reports showing that church membership is increasing, but are apt to overlook the fact that all sorts of emotional groups are springing up who seem to be very much in earnest, and who willingly make the very greatest sacrifices for their religion, but who consistently turn away from the churches. The devotion of these people to their faith is most impressive, whatever their errors. It has been pointed out that the true mission of the church has never yet been fully realized. The Old Testament ideas of Israel being the chosen people has never given way completely to the true idea of the church being represented by the "Suffering Servant" as the savior of the nations. This true idea did not arise in Israel until after the exile, and then only dimly. We cannot say that this idea of the church is held today. Let us recognize that the church is not what she should be, what she must be if she is to meet the present situation. Let us do everything we can to have her do her full duty, toward her own membership and through them to the world. The case of Nineveh in the Old Testament warns us that many have failed to repent because we have been unfaithful. Nineveh was a terribly wicked city, her day of grace had passed; it was ex-

tremely difficult to get Jonah to venture to go through the city and pronounce her doom. He finally did go and declare: "Forty days more and Nineveh falls." But after this she did repent from the highest to the lowest of her inhabitants. The church must be made to realize that it is not meant just to cultivate a fraternal fellowship among its members; though it should do that, but its mission is mainly to be seeking to persuade others to become genuine Christians, and making any sacrifice necessary to achieve this end. This is the way their own Christian lives are developed, they are dwarfed and stunted without this. This will require radical changes in the church. It is not to be merely a "going concern," it is to be a band of devoted souls who come together to encourage one another and to understand better and better what the true gospel is, and then to go out and try to insinuate the truly Christian spirit and the truly Christian principles into the life of the time, and to try to persuade those they come in contact with to become Christians. This, above everything else, is what they are intended to become.

Prof. Trueblood is authority for the statement that: "The most dangerous time that western civilization has known is immediately before us. The task of making a decent world in our modern technical age cannot be accomplished without ethical convictions, and these cannot be nourished apart from the organized church or something like it. Many of the best people are not in the church precisely because they are the best people." We must study their situation and try to devise ways and means to bring them into the church and enlist their help in fulfilling our mission to this time. Dr. du Nouy says in his epoch-making book, *Human Destiny*, "Never in her two thousand years has the church had a more urgent call and a nobler opportunity to fulfill her obligation as the comforter and guide of humanity." We know the church has not done her full duty in the past, far from it. We know we cannot just go on as before, we are warned that we must do better, very much better. We must realize that we cannot depend upon the wisdom of men of the world. Just now the wisest politicians of the different nations are doing their best to achieve security, each for his own nation. This is well enough in its place, but it must be understood that security cannot be attained by the wisest human plans. The great wall of China was a gigantic structure, requiring enormous expenditure of labor . . . it seemed a superb

way to gain security; but within a few years it was penetrated three times, not by breaking down the wall but by bribing the gate keepers. The best laid plans of the wisest of men will fail unless we give good heed to the signs of the times and begin at once to do our very best to live out the truly Christian life in all of our relations, in our homes, in our business, in society, in government. Walter Horton reports an incident that occurred in one of our American cities recently. A gangster shot down an enemy on the street in broad daylight. A passing automobile drew up to the pavement and a lady jumped out and went to the aid of the unfortunate victim. The gunman, with his weapon still smoking, came over to the woman and shook her shoulders roughly as she knelt beside the victim. "See here lady," he rasped, "this ain't none of your business; if you know what's good for you, you'll move on and do it damn quick." The woman didn't even look up, but said: "Excuse me, this is my business, I'm a nurse and I am bound to go to the help of anyone who is sick or wounded no matter who, I would do the same for you. Now run along, and leave me alone." The gunman completely dazed sneaked away. Just as this nurse so entered into the spirit of her chosen profession that it led her to extend its help wherever it was needed, so we must be so controlled by our Christian convictions that they will completely dominate our whole lives.

To sum up then, we must realize that we have come upon an extremely critical time, so critical that we cannot go on as before, we must change our ways radically if our civilization is to endure. No change is sufficient unless it be genuinely religious, resulting in a higher type of Christianity. The gospel emphasis must be shifted and presented with its strongest appeal. It must be brought into full focus with its center in the incarnation. Christians must realize that they belong to "a new kind of human being, litterly and scientifically, a new species of 'genus homo'." They must realize that they have the beginnings of God's life in themselves, that they are to develop this new life, with God's help and with the very greatest reward for every advance they make.

The church is the institution that is meant to cultivate the Christian life with its teaching, its fraternal fellowship and its common sacrifice for the good of the world. It must be changed radically, and strive to achieve its mission as set forth in the Scriptures as the "Suffering Servant" for the good of the world.

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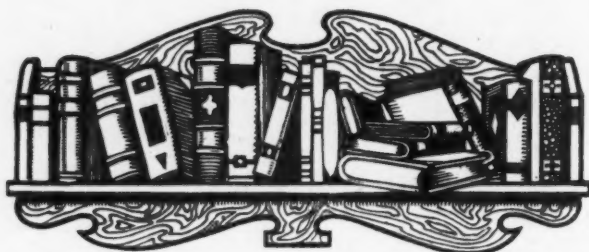
DEPT. 3

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WRITE FOR LIST OF



New



Books

The Christian World

Towards Christian Democracy by Sir Stafford Cripps. Philosophical Library. \$2.00.

Here is a small volume of rewarding homilies, written by Great Britain's President of the Board of Trade, which is a cabinet position in Britain's Labor Government. The book makes easy reading, and is a concise expression of the philosophy of one of the most outstanding liberal statesmen of Great Britain. Says he, "It is for the church to provide the moral force and the driving power for social and economic development. The technical details of government and of legislation are for the politicians. But this is not to imply that politicians should be materialists. We require courageous Christians in our political life more than ever today. For, since this moral driving power is essentially designed to influence political decisions, its creation and its growth must impinge directly upon political thought and action." Sir Stafford is one who knows the church side and the world side, and each chapter is a little gold mine of provoking thoughts and stimulating ideas, for both minister and layman. Here are a few of the intriguing chapter titles: *The Talks of the Church, Our Individual Responsibility, Youth and the Future, Positive Forces, A Creed for the Times, God Is My Co-Pilot.*

A. S. N.

The Meeting of East and West, An Inquiry Concerning World Understanding, by F. S. C. Northrop. The Macmillan Company. xxii plus 531 pages. \$6.00.

This is one of the great books of all time, though it is written in ponderous, academic fashion and is difficult to read. It is an analysis of the conflicting ideologies in the contemporary world. A possible resolution of these conflicts is offered in terms of aesthetic understanding, morality, and religion. The traditionally alien cultures of the Orient and the Occident are meeting and alien streams of culture within both those areas are flowing together. A plan of action so that conflicting values complement and reinforce each other rather than combat and destroy each other, is offered the epoch which is just ahead. As it is now, we have a basic paradox to resolve: our present religion, morality, and political and economic theory tend to destroy the state of affairs they aim to achieve.

Various cultures of the world are discussed in detail—in the western world, the rich culture of Mexico, the free culture of the United States, Brit-

ish democracy, German idealism, Russian Communism, and the Roman Catholic culture and Greek science. After this survey there is an interpretation of the meaning of western civilization. Then the author moves east to interpret the traditional culture of the Orient and attempts to explain the meaning of eastern civilization. There is a chapter on contemporary India, Japan, and China, and then a chapter on how to blend these cultures into an integral whole. The book closes with a chapter on practical wisdom.

H. W. H.

Toward a Better World, edited by William Scarlett. John C. Winston Co., Philadelphia, Pennsylvania, and Toronto, Canada. 184 pages. \$2.00.

Having reviewed literally dozens of books carrying titles like this one, the reviewer came to this volume with the thought: "Here is another one." However, he was very pleasantly surprised. The editor of this volume is the Bishop of the Diocese of Missouri of the Protestant Episcopal Church. He has been able to present an interesting and varied group of writers who are answering with the topic assigned to them, how the Christian can contribute toward a better world.

After an introduction by the editor, Bishop of Washington, Angus Dun writes a very clear analysis of "the social responsibility of the Christian and of the church." The remaining chapters of the book are divided into two parts with a concluding chapter as a summary. The first part of the book considers the problems of the domestic order. Mrs. Roosevelt writes on the minorities problem. Dr. Walter Bowie outlines the Negro problem. Dr. E. L. Parsons, the former Bishop of California, discusses the "legacy of the Japanese-American evacuation." Here is a chapter which should be read by every American anxious to preserve and sustain American liberties. Mrs. Frances Perkins views the church's place with reference to full employment. Dr. Heimann of the New School of Social Research in New York City concludes this part with an analysis of the fundamental problems of freedom.

The second part of the book contains four chapters on the theme of world order. Sumner Welles writes concerning the United Nations, Reinhold Niebuhr about our relations with Russia. Dr. W. E. Hocking on the treatment of ex-enemy countries and Dr. Compton on a study of the moral meaning of the atomic bomb. Each of these chapters are timely as well as thoughtful. Stringfellow Barr in the concluding chapter of the book gives his point of

view on the Christian's duty in present world situation.

Here is a volume which will make the minister fully conscious of the fact that his church is either a light under a bushel or a force for social and economic righteousness in his world.

W. L. L.

The Return to Japan. Published for the Federal Council of Churches of Christ in America and the Foreign Missions Conference of North America by the Friendship Press, New York. Twenty-five cents.

In October and November, 1945, a deputation of four men—Douglas Horton, Bishop James C. Baker, Luman J. Shafer and Walter W. Van Kirk—visited Japan at the invitation of the Japanese Christians, the planning of the above interdenominational agencies, with the support of the United States government and through the facilities of the United States Army. This popular booklet is a report of that visit in the interest of Christian cooperation and missions. It covers the whole field of Christian attitudes and work both during and following the war, touching upon the attitudes of the Japanese people, the Christian schools, the united church, present conditions, new opportunities, and the question of relief. Regarding attitudes they say, "We expected to find no end of resentment toward us among the Japanese people, but instead we discovered that popular anger was now directed against the Japanese military themselves." They praise the work of the chaplains, the conduct of the army of occupation, and the administration of Gen. MacArthur. Regarding present religious needs they say, "What the Japanese Church needs are our genuine interest, our prayers, our financial aid, a few experienced missionaries immediately and more later—when they are asked for." Regarding need for relief, "Unless there is at least a minimum provision for food, clothing and shelter, dangerous social and political conditions will develop in the war-paralyzed population which may destroy all the remarkable achievements of the occupation to date."

M. T.

White Man, Yellow Man by Arva C. Floyd. Abingdon-Cokesbury Press. 197 pages. \$1.75.

Here is a book which takes the reader far back beyond the days of Pearl Harbor, as far as the relationship between the white man and the yellow man is concerned. The picture is not at all favorable to the white man's side; but what the author portrays

needs to be said, and Mr. Floyd proves his right to say it. It is not comforting reading, rather is it convicting and challenging. All who love truth should be willing to face the facts as they are in this book. The author goes further and shows how all of this may be corrected, and both white man and yellow man be found working together for the realization of a much more promising future. The author is professor of missions and Oriental history at Emory University. For several years he was missionary to Japan and is qualified to write as he does in this book.

A. S. N.

Racism by Edmund D. Soper. Abingdon-Cokesbury Press. 295 pages. \$2.50.

This is a splendid book through which to discover that Racism is not confined to any one particular country. It is something which is global. Its blighting effect is to be seen in many areas of life, the economic, religious, political, and social. The author is well qualified to write on this subject, and he gives evidence of much research and careful study. Written by Dr. Soper who since 1938 has been professor of the history of religion at Garrett Biblical Institute. We are indebted to Dr. Soper for at least two other splendid books: *The Philosophy of the Christian World Mission* and *The Religions of Mankind*. This book on Racism promises to be equally valuable and should be read by minister and layman. The book is the result of group thinking of leading experts in the field of race relationships and began as a seminar on Race held in Chicago in 1942-43, preparatory for the conference on Christian Races of World Order at Delaware, Ohio, in March, 1943. After giving us an informing glimpse of Racism in different countries, including these United States, the book closes with two very challenging and thought-provoking chapters on Racism and World Order and The Christian Faces the Color Bar.

Racism is a book which your reviewer will find himself turning to again and again, in the days ahead.

A. S. N.

The Bible

An Outline of Biblical Theology by Millar Burrows. Westminster Press, Philadelphia, Pennsylvania. 380 pages. \$3.50.

For a number of years there has been a tendency in some theological circles to study the Bible apart from total philosophical views as a whole. This is not to say that theology has not been taught. Nevertheless the number of books of this kind are far less in number during the past quarter of a century than during the first few decades of the twentieth century. The author of this volume is a Presbyterian minister who at present is Winkley Professor of Biblical Theology at Yale University.

The outline of Biblical theology contains seventeen chapters and a conclusion. The topics discussed are those generally found in the older books on theology. To measure the author's interest in these various subjects by the number of pages devoted to it is not exactly a fair method of analysis but it does give some indication of the proportionate evaluation of the various

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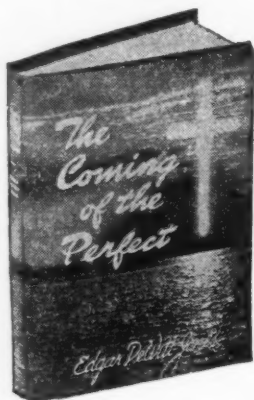
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Book Reviews

(From page 51)

themes. Dr. Burrows devotes forty-three pages to authority and revelation, five to sin, twenty-nine to Eschatology and future life, twenty-four to Christ, seventeen to the Universe, ten to man, ten to judgment and twenty-four to God. The chapter dealing with Christian service is completed in seven pages. There are three characteristics of this volume which make it a useful text for Biblical study. Every important statement made in the book is fully documented with references. Moreover, it is outlined in a clear manner. The author never leaves the reader puzzled by statements which might be interpreted in more than one way. Lastly, the volume has in its concluding chapter a brief but sound statement of the nature of Biblical religion. While there will no doubt be reviewers who will discover a misspelling in a reference footnote on page 298 of the volume, the author has done a fine job in bringing together out of the many Biblical sources an intelligent exposition of theology.

This book will be used in seminaries as a textbook. The reviewer suggests that it will be a fine book for the minister who desires to refresh himself and his congregation with a truly Biblical theology.

W. L. L.

Prophetic Religion by J. Philip Hyatt. Abingdon-Cokesbury Press. 188 pages. \$1.75.

Almost any book could be given the title this one bears. Dr. Hyatt's volume, however, bears it honestly for it is a study of the religious ideas and ideals of the great prophets of the Old Testament: Amos, Hosea, Isaiah of Jerusalem, Micah, Jeremiah, Ezekiel and Second Isaiah. There are few men in the world who could bring better qualifications to the task than Dr. Hyatt, who is professor of Old Testament and chairman of the graduate school of religion at Vanderbilt University.

After briefly introducing each of the great literary prophets the author adopts a topical method and presents the contribution of each prophet and of the prophets as a whole to the theme of the chapter. In this way he studies the prophetic criticism of life, the prophetic view of history, past and future, the prophets and ritualism, the patriotism of the prophets, God and the prophets, the prophetic view of sin and forgiveness, and prophetic religion.

This is indeed an outstanding book, sound in liberal scholarship, original in presentation, attractive in literary style. It makes no attempt to be homiletical, but does something more valuable for the preacher, it provides the information upon which effective preaching can be based.

C. W. B.

Preachers and Preaching

On Final Ground by Harold A. Bosley. Harper & Brothers. 260 pages. \$2.00.

Dr. Bosley will be cordially welcomed as a new addition to those who give publicity to their personal type of sermonic literature. Persons who are acquainted with his earlier publications:

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Ordering 93 copies for his classes in extemporaneous speaking Professor I. G. Morrison, chairman, department of speech, Phillips University, Oklahoma, wrote:

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An examination copy of the revised edition of "G-Suiting the Body" will be sent by the author on receipt of 25 cents. Address: St. John's Episcopal Rectory, Winthrop 52, Massachusetts.

The Quest for Religious Certainty, and *The Philosophical Heritage of the Christian Faith*, will be eager to peruse these specimens of his main workmanship as well as those whose chief interest is in knowing better and better what and how to preach. These sermons show very plainly that their author is keenly aware of the necessity, in this most critical period in the history of the race, for preaching directly to the times. He entitles this collection of sermons: *On Final Ground*, and in an explanatory subtitle he describes them further as: "A discussion of the gravest spiritual problems of our age." He regards it as the chief duty of preachers, in these fateful times, to wrestle with the problems that are presented, in the light of the Gospel teaching, until the solution of them is found, and then to present it to those dependent upon him for light and leading, in a way that it may be thoroughly understood.

Apparently, our author thinks "the gravest spiritual problems of our age" can be met successfully by delving deeper into the authority of the Bible, the authority of Jesus Christ, and the authority of the Church. He has devoted two sermons to the authority of each of these, as it may be employed today, and, as is characteristic of all of his sermons, they are treated in a direct, fresh and timely manner. He treats of the authority of the Bible for the present, as that of "a long-time Experience," and "of Unconquerable Hope." He defines the authority of Jesus Christ for today as that "of a Great Personality," and "of a Persuasive Redeemer," and the authority of the Church for today as that "of a Living Tradition," and "of a Religious Fellowship." To these he adds three sermons on Prayer, with the following titles: *Is Prayer Reasonable*, *Praying the Wrong Way*, and *Lord Teach Us to Pray*.

These sermons follow an introductory one that characterizes the present situation as one in which we are "face to face with the necessity of moving ahead into destruction or reversing ourselves into a new way of life which alone offers an opportunity for survival and, ultimately, victory." These ten discourses make up the first half of the book, and they are followed by eleven more timely discussions on vital spiritual problems, such as: Where

Judgment Begins, Where Love and justice Meet, God and the City Man, closing with the address mentioned earlier, to young men on the threshold of their ministerial careers on, *Preaching Where the Ways Part*.

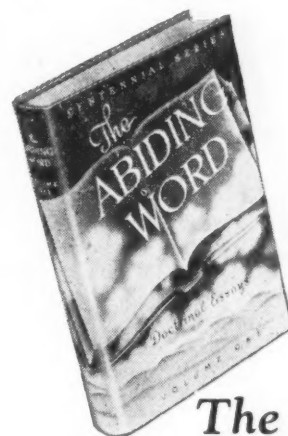
Dr. Bosley has done away with formal special texts for these sermons, though he does use brief ones for titles of two of the first group, and one of the second. Scripture quotations abound, however, as well as apt ones from a number of authoritative sources. There is much in favor of this practice of Dr. Bosley, though Professor Stewart, of Edinburgh, in a contemporary volume of sermons entitled *Heralds of God* has this to say: "If you can write a sermon, and then attach to it any one of a dozen texts indiscriminately, you would do well to be suspicious of that sermon." Dr. Bosley also shies away from the traditional clearly defined divisions of his sermons into: First, Second, etc.

These sermons are manifestly prepared with a keen sense of the extremely critical times that are upon us, and they make a truly helpful contribution toward meeting the ominous situation. They deserve a very wide and careful reading. I feel constrained to add, however, that it seems to me that while these fine sermons definitely point the way, they do not go far enough, in warning our generation as to the radical changes that are necessary, if mankind is to survive. I think the emphasis in present day preaching, must be shifted from the commonly used truths of the Gospel, to some of the more neglected ones. For example: it is most important that our generation be reminded, again and again, that the heart of the gospel is the incarnation, and that this insures that every true Christian has the germs of God's life within him; that he is born into the family of God, and because of this he is capable of unlimited development, ultimately—even into the perfection of the Father in heaven! This makes it possible for Christians, with the assured divine help, to direct the course of life into the right way—if they will! There is no other way disaster can be averted!

F. M. H.

(Turn to next page)

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MACMILLAN

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Book Reviews

(From page 53)

Where the New World Begins by James Reid. Abingdon-Cokesbury Press. 218 pages. \$2.00.

For some years Dr. James Reid, until recently pastor of St. Andrew's Presbyterian Church, Eastbourne, England, has had a large following among American readers of homiletical and devotional literature. The present volume in its general approach is typical of *Making Friends With Life, Facing Life With Christ*, and its other predecessors. It consists of fifty-four brief sermons.

These sermons are somewhat longer than they at first appear to be. The book is printed and arranged in such a way that a wealth of material is crowded into a modest sized volume. The average sermon is likely in the neighborhood of 1,500 words. It is prefaced by a text from the Old or New Testament and is basically an exposition of this Scriptural passage. This makes the work an interesting homiletical study of significant texts well-handled. It is, though, considerably more than this. The brevity of the sermons and the nature of the material makes the book especially useful as a day-by-day devotional study.

Probably the best way to give the potential reader of Dr. Reid's latest book an idea of its scope is to quote a few passages from it. "There are times in life when we stand still for a moment and look back and then forward. This is one of the things that distinguishes us from animals. . . . The present moment is all they have." "Many people never saw the stars until the black-out made them turn to the sky and thank God for lights that this world could not put out." "Magnanimity does not mean moral indifference, though it may be confused with it." "Worship and prayer must never sink into mere habit. But habit can become an ally of the soul, and that is what God meant it to be." "If our life is to be strong to withstand the weather of circumstances, it must be rooted in great convictions."

L. H. C.

My Sermon Notes on John's Gospel by Rev. W. P. Van Wyk. Baker Book House. 148 pages. \$1.50.

Who does not love John's gospel? Never can too much be given us to bring new meanings out of that wonderful gospel. The author of this book presents twenty-four sermon outlines from this gospel. These outlines are full of thought and happy suggestions to the preacher who desires to discourse from the gospel of John.

These outlines are very suggestive of the real meaning of the truths in the fourth gospel. They are not dry, but are living, inspiring, and meaningful expositions. Most of the greater and important incidents of the Lord's life are used in these outlines. One seeking help in either structure or material for sermons will find much help in this volume. Every minister should have a copy of it, and drink from this copious flowing fountain.

A. H. J.

G-Suiting the Body. A Necessity of Health and Voice. By Ralph M. Har-

per. Published by the author.

On another page in this issue the author of this book offers to send an examination copy to any reader upon the receipt of twenty-five cents. The principles which are laid down deal mostly with correct posture and breathing. They are so simple and effective that it may be the biggest twenty-five cent investment you will ever make. If you haven't read his article on the Voice Lessons of Phillips Brooks, I suggest that in sending for your copy of this book you ask him to send you a reprint of that article.

Dr. Harper writes simply and with few words. He says what should be said and then stops. This book is no ponderous volume but the story of an effective technique which is told in words and illustrations. The little book is being ordered in quantities by many voice teachers for distribution to students.

W. H. L.

Fiction

Laughing Into Glory by H. M. Eagle-son. George W. Stewart. 191 pages. \$2.00.

For many years ministers have played a central figure in appealing novels. Ralph Conner popularized religion through his books as it was never done before. Harold Bell Wright found an appeal in the trials and tribulations of the preacher. Dan Poling tried his hand at one or two. *One Foot in Heaven* had the distinction of being made into a motion picture. *Papa Was a Preacher* sold big. *Laughing Into Glory* must be added to these and other titles.

Whether it is a novel or a biography this reviewer does not know. It is written by a Methodist minister who is a member of the Pittsburgh Conference. The biographical style leads one to feel it is biography. Yet some of the complications are just too fantastic for fact stories.

The minister in the book is sent to Hookerstown, wherever that may be. There was a warring faction in the community and in the church. The building was without paint. The church had four walls, a roof, little plaster, a box for a pulpit. It was a mess. There may have been such a church.

That is where the story starts. From that point on it is one amusing situation after another with the minister usually coming out on top. Why shouldn't he? He wrote the book.

This reviewer sometimes questions this method of humanizing the ministry. Is it possible to build the kingdom of God by making the preacher look like a fool? I recall what a good Catholic priest had to say about the motion picture *Going My Way*. "You certainly don't build respect for the Catholic Church by picturing the good priest as one indifferent to accounting machines."

There are a good many laughs in this book as there has been in others. But the total impression of a small town church is that it is composed of sneaks, crooks, indigents and fussy women, headed by a minister who does not seem to have much to do. I always marvel that these preachers in books know so little about a logical church program and have so much time to visit their relatives.

Yes, you will get some laughs from this book. But I hope that no one takes it as a serious picture of a modern church.

W. H. L.

Barabbas. A Novel of the Time of Jesus. Emery Bekessy, with collaboration of Andreas Hemberger. Translated from the German by Richard and Clara Winston. Prentice-Hall, Inc, New York City, 1946. 324 pages. \$2.75.

This book should be read and used by every preacher in the Passion season. For modern sermons about the greatest story in history have become as removed from life, in all too many instances, as is the Buddhist prayer wheel. The author gives life and meaning to the events of the Passion of the Christ. There is the economic distress of the masses, oppressed by the Romans and betrayed by their own priests who, claiming the prophecy of their nation, refused to heed the necessity for its fulfillment in the Messiah. Barabbas, the honest hater of the Romans, is used and discarded by the scheming high priests who, however, hate and fear with perfect abandonment the Prophet of Galilee whose message is winning people away from the mechanical, lifeless system of their own, a system that knows neither ethics nor spirituality, whose forms of religion have become the enemies of religion. In the end, Barabbas is freed to seal the death of Christ, as symbol of their loyalty to hatred against love.

"And that fight goes on forever, twixt the darkness and the light." Too much have the messages of the Passion season been separated from the real life of men and nations; and still prophets of peace have been punished, in modern nations, even our own, as enemies of the state and the church; and churchmen have been known to fan the flames of hatred on behalf of their countries' wars, in the name of the God and Father of all men.

J. F. C. G.

Christian Thought

Christian Ethics and Social Policy by John C. Bennett. Charles Scribner Sons. \$2.00.

Here is a very thought-provoking little book that can be read in a few hours. It is written by the author of *Social Salvation*, Dr. John C. Bennett. The writer is well known to most students of the Christian religion and needs no introduction here. Dr. Bennett is out to find a strategy that will bridge the gap between Christian ethics and social policy. After analyzing a number of strategies, which have their value and make their contribution, he gives us what he thinks is the best strategy. It is around this strategy that Dr. Bennett writes his book. This strategy he says "emphasizes the relevance together with the transcendence of the Christian ethic, and takes account of the universality and persistence of sin and the elements of technical autonomy in social policies."

Dr. Bennett shows the vital necessity of a Christian faith as well as a Christian ethic.

A. S. N.

(Turn to page 71)

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Hope Rises from Despair

A Picture of the German Church

By Hermann Sauer

This article has been gleaned from correspondence between Dr. Sauer, minister of the Evangelical Lutheran Church, Geisenheim-on-the-Rhine, Germany, and John F. C. Green of McKeesport, Pennsylvania. We are indebted to Mr. Green for the translation.

WE gave the overcoat to a former director of a language who now lives here in exceedingly straitened circumstances. I shall leave the report on the other items to my wife. She is taking care of the social service in the parish. At present we do not know how to thank you. God will surely bless the gifts and the givers. There is, here, an increasing ratio of tuberculosis. The main item of diet has been potatoes. They have been mostly used up, largely by the refugees from Eastern Germany. So that now we stand, despite the ending of the hard winter, and in the coming of spring, with very serious problems.

The neurosis of the people is increasing. The inner fear is terrible. We find our powers taxed to assure our people with the word of God. And it is painful to feel, within oneself, the experience of tragic impressions. There is the constant temptation to preach *Ersatz* as gospel. I have previously written of this temptation. One gives the best that is in him and then, having done that, questions if he has not given a stone instead of bread.

Yet our church attendance is good. We have real joy in being able to offer the last food, of men, the Word of God, to those who are suffering and are, also, hungry for each Word. So there we are: we should do little, to spare our strength. Or should we, in the daring faith that God's power is mighty in the weak, undertake everything that is placed before you, also that which is not wholly to our liking? Then we do the latter.

Your newspaper items have interested me greatly. Your press was friendly on Niemoeller, but it dealt really very little with the content of his speeches. His picture was very poor. One might think that the snapshot had purposely been badly made. Certainly, that nutcracker-like figure does not correspond to our conception of the man. Better and more appealing is the invitation of the committee. It smells a little like advertising, but since I re-read it, that impression disappears: first, by the sen-

tence which asks that the reader come to hear the prophetic voice which Hitler had failed to silence. Whether there is not more to be said than prophecy, today, that is the question. Niemoeller is an eminent personality and an honest fellow, but he seems to me to be a being without the final stillness (Inner springs of peace—JCFG).

Whether he is not like Apollos, who through Aquila and Priscilla has had explained to him the Word of God with great clarity. And that is also the limit of the Barthians, with all their stubborn attitude as to the Word, a thought which has given us, who were not original Barthians, a great deal to think upon.

I am at present at work to write in this field. And your coffee has helped me greatly by whipping me out of my fatigue. One gets hopeless in this condition! I have a great fear, that the German experience, in this crisis, which now promises much and could mean much, will not be valued and used, but will be blown away.

The church could really be born again. That is not shown in the struggle under Hitler, but in the period after the struggle. For it can well happen that the exorcised devil may return with seven other demons to find his house adorned, and that he will deal more hardly with men than ever before.

Langner's article* on the danger of the authoritarian church shows good insight, though at first thought, I was shocked, that it should have been said in American territory: as something transplanted. But, let us be confident and let the spirits battle; let them, as Luther had it *aufeinanderplatzen*—crash down upon each other.

It was not strange that Niemoeller should have had strong opposition from the left; first objectively, then subjectively. Objectively: it could not have been other, after a war. When I was in London, in 1929, ten years after the World War, I met a Germanophobia, in

*See November, 1946, issue of "Church Management."

the middle-class and among the educated. It could not be other now. The returning soldiers will bring a lasting clarification on Germany as she is. It were well, for the sake of truth and international understanding, that you send us not only soldiers, who cannot be placed in civilian positions, for management of affairs, but, above all, students, men of *Geist*—(culture-spirit), who might give a year of practical studies here in the study of old Europe. Such a period of military service can always bring something of fertilization. We should be happy if young theologians would come over to study our history and the history of our soul (spirit.) There is a great uncultivated field. That Hitler gained the loyalty of idealists, who had many misgivings, in 1933, was not strange. It was not conditioned by their vanity. Two factors served. As to that first, to escape from the inner confusion, in which, more and more, the little parasites of the fifteen years of democracy had gained control through the Reichstag. They, the democratic elements, had been sent into the desert by the winners; they had dispossessed the Kaiser in the hope of their acceptance by the world and the victors. And then, at the cruel insistence of Clemenceau, that there were twenty millions too many Germans, they had to sign the dictate of Versailles, despite the Fourteen Points of Wilson. Thus, already in 1919, the people lost confidence in the democratic world peace promises.

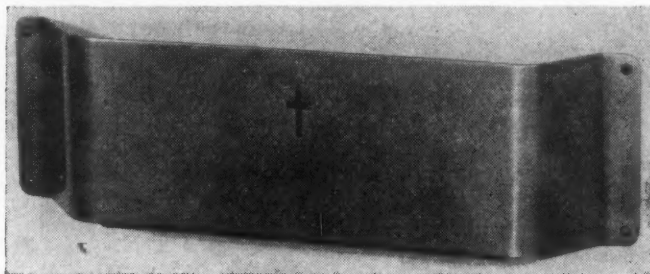
Our plea to the Americans—and our hope, is that you won't again let us sit, as you did at Versailles at the conference table, between Wilson, Lloyd George and Clemenceau. Marshall's energy, as confronting Russia, gives us some hope, that the mistake won't be repeated. At that time the German people were forced to a psychological isolation—to feel an abandonment of themselves in the world. That prepared the way for Hitler.

America should have more sympathy with Germany, which in 1933 hoped for the help of God and expected it. And it was a tragedy, if it were true, as the President of the Juristic Chamber, Mautner has recently written, that Russia is planning by the *Spruchkammer* (juristic system — JFCG.) to eliminate German intelligence altogether, by raising charges of "Old Fighters" (The name of the first Nazis, who, after their victory, had the highest honors under Hitler—JFCG). And then, with the collaboration of democratic forces, to create an intellectual desert between the West and Russia; and that would be done by wholly legal means.

(Turn to next page)

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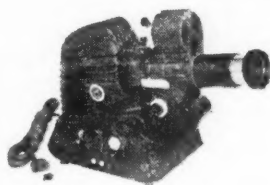
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Hope Rises From Despair

(From page 57)

Then Russia might march into that territory without drawing the sword. Thus Mrs. Roosevelt's criticism of Niemoeller, that he was merely defending the church, is not validly taken. I also became very vocal when we smelt betrayal from Hitler and, God knows, we did what we could: and, certainly, it took courage. Thus I, and what I cite is merely as an example—in the service in my church, May 1, 1933, when the mass-meeting of men had come to the first Labor Day, preached of the voyage of St. Paul (Acts 25), and the storm, and said, "A journey begun without God will be, at first, a good journey; but then storm will come after which we shall be glad if we may save our souls without the ship of the State. And no one dared to attack me. I pleaded further: Back to God, all the way—back to Christ. And so I preached until it became wearisome, for they pretended not to hear. I, when Mueller became Reichsbishop, wrote a statement against the German Christians to the Ministry of the Interior, stating that the right-hand supporter of Mueller had already become the expert for church affairs in the Kultus-Ministry. I then expected daily my deposition.

We now have the right to ask: who in the world has the right to cast the first stone at us? Shall it be those who did not sit in the same hell with us? And then the question must arise whether this demonic attempt is not symptomatic, as having merely appeared first in Germany, whether the European spirit has not been subjected to slow poisoning for the last centuries? Ought we not make objective studies, as physicians do and then deduce factual consequences, and pursue this quest with energy?

Subjectively there are inhibitions in Niemoeller that may appear doubtful to us. He is a Westphalian *Schaedel* ("skull" — hard-headed, JFCG.) of great character, with a heart, I am sure, full of zeal for God's work and house, and in my last letter, which you have probably meanwhile received, I spoke of my respect for this genuine man, but expressed my doubts as to *jegliches Gehirn*, (of his ultimate wisdom). That is a hard saying. But Niemoeller is not a theologian, and he appears to me to incline towards oversimplified solutions, a way out which causes, in this complicated world, a series of problems, in the place of every one this is thus solved.

If the newspaper report from Pittsburgh gave correctly his addresses—as they're given by Niemoeller: it would mean that Niemoeller would have to

proclaim the Ecumenical Church; that would have to be the theological consequence! And when he speaks thus, he speaks as the representative of the foreign section of the German Church.

I personally would not be displeased at such an eventuality. Such problems are truly Congregational, and in them is a good deal of good, new liberalism. But one must also understand why the confessional Lutherans—here with us—*bei Kopf stehen*—oppose. I shall probably get into this problem more from now on. I have been appointed delegate from Nassau for the Ecumenical Church for 1948. When I was notified of my selection, I had just finished two-thirds of the preliminary work for a volume in European Kultur-Philosophy, toward the question of the World Church in the space of today. It seems to me that I shall be able to deliniate these elements very satisfactorily.

We Germans tend to universalize our Protestant character. I seem to feel, here, a stronger *Tat-Glauben* (confession by deed). That makes me think seriously. And I concur, here, with Langner's impressions, who speaks of the personal responsibility which is present in your churches but not so in our territorial churches. But one must not minimize the significance of the character which, in the course of history, has been developed in our type of church, and what this signifies in value for the world, provided that the clergy is at its best. For the clergy's independence of the will to rule on the part of the contributing laity is also an advantage, however great the disadvantage of a professionalization of the clergy may be.

I wish you a blessed Easter and Pentecost. The members of my church will also write. A "Gesandtschaftsrat" Dr. Dittmer will do what he can. Would you tell us how many of your people speak German? I noticed to my astonishment that you had included a German worship program. Would it be possible to have correspondence of your boys and mine? We have here the higher school of the Rhine, and such exchange of letters might give excellent values.

Very cordial greetings,

H. S.

Man is supreme lord and master,
Of his own ruin and disaster;
Controls his fate, but nothing less
In ord'ring his own happiness:
For all his care and providence
Is too, too feeble a defense,
To render it secure and certain,
Against the injuries of fortune
And oft, in spite of all his wit,
Is lost with one unlucky hit,
And ruin'd with a circumstance
And mere punctillio of chance.

Massinger.

Ministers' Vacation Exchange

This will be the last appearance of this department until the March, 1948 issue. Notes received from several whose items earlier appeared tell us that satisfactory arrangements have been made for the summer vacation period. If you have not, as yet, set up your summer schedule, here is a chance to provide a nice vacation for yourself and family.

Will Supply. Will be glad to supply pulpit of Methodist, Presbyterian or Congregational church for several Sundays, in or near Chicago, in late July or August. **G. L. Hufstader, The First Methodist Church, Winterset, Iowa.**

Will Supply. Methodist minister will be glad to supply any Protestant church in Michigan for several Sundays during July or August for use of parsonage. **J. P. Alford, 2812 Martel Drive, Dayton 10, Ohio.**

Will Supply. Baptist minister will supply pulpit of Baptist or independent church located on the Atlantic sea coast for the month of August in return for use of parsonage. **John Hunter, North Detroit Baptist Church, Detroit 12, Michigan.**

New Florence, Pennsylvania. Will be glad to exchange with some minister near Chicago, New York or Boston. New Florence is located on the main line of the Pennsylvania railroad five miles east of Pittsburgh. Two points charge. No evening service. **C. R. Thayer, Box 120, New Florence, Pennsylvania.**

Edon, Ohio. Methodist church of four hundred members in a pleasant, helpful location. Recreational and cultural advantages. Will exchange with minister of any congenial denomination. Prefer the west. **Minister, Box 142, Edon, Ohio.**

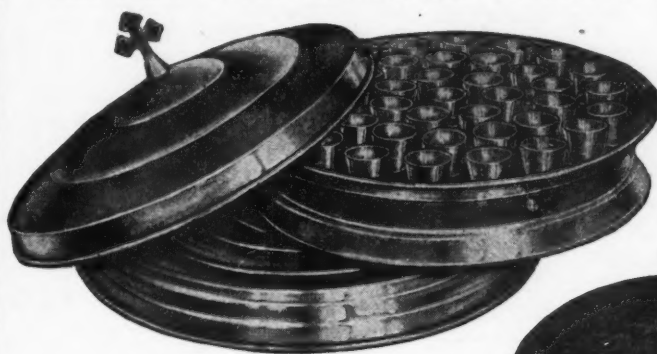
Will Supply. Will be glad to supply pulpit of church near Asheville, North Carolina two weeks in August, in exchange for use of the manse. **Charles W. Chadwick, First Presbyterian Church, Montgomery, New York.**

Will Supply. Entire month of August. Presbyterian pastor in University center desires pulpit of any congenial denomination in Chicago's south side. Use of manse or honorarium. Will consider exchange. **W. Wood Duff, Hillsboro Presbyterian Church, Nashville, Tennessee.**

White Pigeon, Michigan. Presbyterian. The use of a modern manse for one sermon Sunday mornings for a month starting the middle of July. A quiet town with good fishing. Located in the lakes region. **Milo N. Wood, White Pigeon, Michigan.**

Western Pennsylvania. Desire exchange of parsonages for August. **United Presbyterian Church, Greensburg, Pennsylvania.** 375 members. Pittsburgh, mountains, scenery, all within one hour's drive. Prefer vicinity of Washington, D.C., New York City, Boston, Philadelphia but will consider others. **Franklin W. Harper,**

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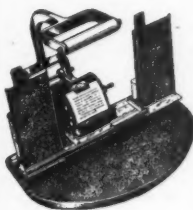
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Will Supply. Methodist. Minister of church of 700 members. Second, third and fourth Sunday mornings in July for use of parsonage and modest honorarium. Prefer Washington, D.C., Baltimore or Boston but will consider Maine, Vermont or other eastern states. **M. A. Bridwell, 117 Grand Avenue, Festus, Missouri.**

Will Supply. Available for pulpit supply during the month of August in Philadelphia or New York. Modest honorarium. **N. C. Carpenter, First Christian Church, Eleventh and Locust, Kansas City, Missouri.**

Will Supply. Will supply church in exchange for use of the manse or cabin by wife and myself. Preferably north central Iowa or south central Minnesota. July up to the middle of August. Have had pleasant contacts through this department. **J. Frederick Spear, Second Presbyterian Church, 655 East Jackson, Joliet, Illinois.**

Cherry Valley, New York. Methodist. Will exchange services and parsonage for month of July or August. Cherry Valley is near good fishing and surrounded by beautiful scenery. Popular summering place. **Charles M. Fulton, Cherry Valley, New York.**

(Turn to next page)

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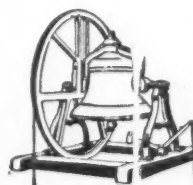
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Ministers' Vacation Exchange

(From page 59)

Will Supply. Canadian neighbor would supply Sundays in August for use of manse and modes honorarium. Minister of Knox Presbyterian Church, Waterloo, Ontario, Canada. **John V. Mills, 175 King Street, South, Waterloo, Ontario, Canada.**

Springfield, Massachusetts. Would like to exchange parsonage and pulpit for month of August with minister on Pacific Coast. Washington, Oregon, California or nearby states. Modest honorarium. Springfield is a city of 165,000, within driving distance of New York, Boston and Providence, surrounded by beautiful hills and streams and an ideal summer city. **J. Whitfield Sloan, First Presbyterian Church, 22 Concord Terrace, Springfield, Massachusetts.**

Chicago, Illinois. Minister in suburb of Chicago will give use of six-room house in exchange for similar accommodations on east coast for the month of August. **Carl H. Wilhelm, 706 Walnut Street, Aurora, Illinois.**

Will Supply. Will supply church in or near New York City, part or all of August for use of manse or honorarium. Wife and two children of high school age. **John A. Orange, First Presbyterian Church, South Sioux City, Nebraska.**

Zanesville, Ohio. Presbyterian minister in church of 1,200 members will exchange manse and pulpit for month

of August with minister in Florida. Mutual honorarium of \$125. **Russell W. Shepherd, 721 Convers Avenue, Zanesville, Ohio.**

Upper Michigan Resort Area. Where the summer is cool. Would like to exchange with pastor in or near Chicago during one of the summer sessions at Garrett Biblical Institute. **H. G. Cowd- rick, First Methodist Church, Manistique, Michigan.**

Will Supply. Methodist minister will supply pulpit of Methodist or United church along the St. Lawrence River in Canada for August. In exchange for parsonage. Will permit use of parsonage here on site on lake. **A. A. Carmitchell, Portlandville, New York.**

Will Supply or Exchange. Any Protestant church last two weeks in July and the first two in August. Congregational minister, **Laharpe, Illinois.** Laharpe is on the Mississippi River. Good fishing and golf. Quite restful atmosphere. Nice parsonage. **Minister, Box 322, Laharpe, Illinois.**

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This brings up the case of those who claim they can worship well enough in the great out-of-doors or at a symphony concert. I happen to like nature and music myself. Nature is a part of God's creation and has the power to remind us of God. But how much of the Christian truth about God does it remind us of? It certainly does not reveal as much as Jesus does, or the Bible, or the records of Christian experience through the ages. I have been intoxicated by the magnificence of a tree, but I have never been conscience-smitten by one. I have been melted down by the sight of flowers, but I never received from such an experience a fresh insight into the meaning of the Beatitudes. I have been awed by the view of a mountain top; but I never acquired from it any of the humility of unselfish service, or the humility which makes us quick to forgive offences, or the humility that makes us admit that we were mistaken and need to search for more truth. Never, after hearing a symphony concert, did I resolve to amend any of my faults, for I was never made aware of any faults by a symphony concert, and neither was anybody else. Nor did I ever receive from such a source an understanding of the grace of God which gave me new hope or a new sense of the worthwhileness of my little endeavors. **Hugh Stevenson Tigner in The Christian Pattern; The Macmillan Company.**

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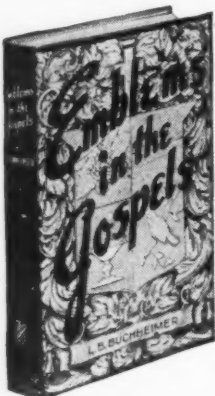
Contents

The Light of the World — The Dayspring From on High — The Living Water — The True Manna — The Good Shepherd — The Vine and the Branches — "Ye Are the Light of the World" — "Ye Are the Salt of the Earth" — The Grain of Mustard Seed — The Gentle Breeze — The Two Sons — The Mote and the Beam — The Sparrow — Children Playing — Child in the Midst — Pearls Before Swine — The Gnat and the Camel — The Leaven — The Draw-net — Building a Tower.

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Biographical Sermon for June

Henry Ward Beecher, Peerless Preacher

by Thomas H. Warner

And straightway he preached Christ in the synagogues.—Acts 9:20.

HENRY WARD BEECHER was born June 24, 1813. He died in 1887, sixty years ago. He made his reputation at Plymouth Church, Brooklyn. His sermons were marked by originality and eloquence. In his day he was the most popular preacher in the United States. When he visited England in 1863 and 1886 he attracted great audiences. He was the author of several books.

Beecher told Dr. F. A. Noble the story of his education. How he passed from Amherst College to Lane Seminary and from Lane Seminary into the ministry at Lawrenceburg, from Lawrenceburg to Indianapolis and from Indianapolis to Brooklyn.

It was in the opening months of his first pastorate that he found that he needed to come into possession of some secret which had not been disclosed to him in his theological training if he expected to reach the ear of the people and do effective work. After much pondering it occurred to him to turn to the Book of Acts and make a study of it, with a view to finding out just how Peter and Paul and the rest of them managed to get at men and make the truth they uttered telling.

Beecher prepared for the pulpit by a close study of the Bible. He read and re-read the gospels with the greatest care, using all possible helps. Major Pond, who traveled thousands of miles with him, is authority for the statement that Bible reading and study was part of his daily work while on the train.

Beecher said: "What a book can tell a man about fishing is worth knowing, but it is little that book can do toward making a man a true fisherman. If a man is going forth to fish for fish he must go to school in the brook and learn their ways.

"And to fish for men a man must learn their nature, their prejudices, their tendencies and their courses. A man to catch fish must not only know their habits, but their tastes and their resorts. He must humor them according to their different natures and adapt his instruments according to their peculiarities—providing a spear for some, a hook for others, a net for others and baits for each one as each one will. The Christian's business is to find out what men are and to take

them by that which they will bite at."

During his pastorate in Indianapolis, Beecher preached a series of sermons on drunkenness and gambling. He scored the men who profited by these vices. He was accosted by one of them, pistol in hand, who demanded a retraction of something he had said. "Take it back right here, or I will shoot you on the spot" he demanded. "Shoot away," was Beecher's response. As he walked away he hurled over his shoulder this parting remark: "I don't believe you can hit the mark as well as I did."

In one of his lecture room talks at Plymouth Church, Beecher said: "When I came here from Indiana and took an empty building, and began to labor in the cause of religion, I did not have much sympathy from the outside world, but I did not bargain for that. I was young, I was healthy, I came from years of revival labor in the West. I felt that in the Spirit of God I was strong and did not need to be crutched up by other men, and I felt that the whole worth of my work turned upon my developing in the people committed to my charge a real Christian spirit—a spirit by which deep religious feeling should become conscious, atmospheric.

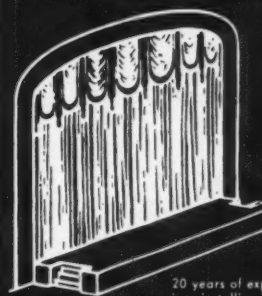
"So I gave myself to that work night and day, under the conviction that the first years of the church would stamp its whole career, that from those years it would receive a certain impress and inward genius that probably would determine its entire history. I longed with an inexpressible longing that this church, if it lived before God, should live carrying the torch of light above the world—not according to the prejudices of the interests of the market or of the forum—and that it should be a church testifying to the real power of God through Christ."

One day, when Beecher was about to take a ride behind a horse hired at a livery stable, he regarded the animal admiringly and remarked: "That is a fine looking animal. Is he as good as he looks?" The liveryman replied: "Mr. Beecher, that horse will work in any place you put him and do all that any horse can do." Beecher eyed the horse with greater admiration and then remarked: "I wish to goodness he was a member of my church."

Beecher desired that the members of his church might excell. He said: "While I have not much posthumous

(Turn to next page)

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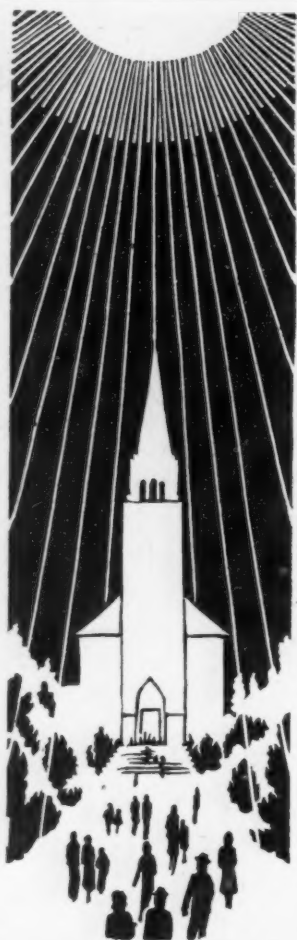


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Biographical Sermon for June

(From page 61)

ambition for myself, I have a great deal of posthumous ambition for my church. It had a history, a history of fidelity, a history of large-mindedness, a history of activity, a history of unity in itself without partisanship."

After his conversion, Saul was commissioned to preach the gospel. Moffatt writes: "He lost no time in preaching throughout the synagogues that Jesus was the Son of God, to the amazement of all his hearers." It was from him and the other apostles that Beecher learned how to preach.

BLESS CHERRY BLOSSOMS

Traverse City, Michigan—More than 3,000 spectators were on hand to witness the blessing of the cherry blossoms by three pastors in a special ceremony at this cherry producing center.

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Dr. Howard R. Towne, pastor of First Christian Church and the Rev. George Woolcock, co-chairmen, offered the invocation and benediction at the ritual, sponsored by the Traverse City Ministerial Association and the Chamber of Commerce.



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A Hymnic Response: "Jesus Calls Us" (Congregation and Choir)

Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying "Christian, follow Me."

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying "Christian, love Me more."

In our joys and in our sorrows,
Days of toil, and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love Me more than these."

Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all.

I—Serving Christ by Winning Others.

A. Scripture Reading: Mark 1:16-20

B. A Poem: (By the class in Group Worship)

"Who is on the Lord's side, who will
serve the King,
Who will be His helpers, other lives
to bring,
Who will leave the world's side, who
will face the foe,
Who is on the Lord's side, who for
Him will go?
By Thy call of mercy, by Thy grace
divine,
We are on the Lord's side, Savior, we
are Thine."

C. Hymnic Response: "Lord Speak to Me" (Congregation and Choir)

Lord speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O use me, Lord, use even me,
Just as Thou wilt, and when, and
where;

Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

II—Serving Christ by Meeting Physical Needs.

A. Scripture Readings:

(1) Jesus Heals by the Seaside
(Mark 3:7-11).

(2) Jesus Feeds by the Seaside
(Mark 6:32-44).

B. Antiphonal Reading: (From the
Vision of Sir Launfal by Lowell).

Leader:

"Not that which we give, but what we
share,
For the gift without the giver is bare."

All:

"Who bestowes himself with his alms
feeds three—
Himself, his hungering neighbor, and
me."†

C. Hymnic Response: "Where Cross
the Crowded Ways of Life" (Con-
gregation and Choir)

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountain side,
Make haste to heal these hearts of
pain;

Among these restless throngs abide,
O read the city's streets again.

**III—Serving Christ by Meeting
Spiritual Needs**

A. Scripture Readings:

(1) Jesus Teaches by the Seaside
(Mark 4:1, 2a).

(2) Jesus Commissions Others (John
21:15, 19b).

B. Meditation

C. Hymnic Response: (Congregation
and Choir) "Living for Jesus"

Living for Jesus a life that is true,
Striving to please Him in all that I
do;

Yielding allegiance, glad-hearted and
free,

This is the pathway of blessing for me.

Chorus:

O Jesus, Lord and Saviour, I give my-
self to Thee,

For Thou, in Thy atonement, Didst
give Thyself for me;

I own no other Master, my heart shall
be Thy throne,

My life I give, henceforth to live,

O Christ for Thee alone.

Living for Jesus wherever I am,
Doing each duty in His holy name;
Willing to suffer affliction and loss,
Deeming each trial a part of my cross.

Chorus.

Conclusion:

A Prayer of Consecration

Hymnic Response: "Dear Lord and
Father of Mankind" (Congrega-
tion and choir)

Dear Lord and Father of mankind,

Forgive our foolish ways!

Reclothe us in our rightful minds,

In purer lives Thy service find,

In deeper reverence, praise.

In simple trust like theirs who heard,

Beside the Syrian Sea,

The gracious calling of the Lord,


Let us, like them, without a word,

Rise up and follow Thee.

*Minister, Stratford Baptist Church, Stratford, Connecticut.

†From "The Vision of Sir Launfal," James Russell Lowell (Houghton Mifflin Co.).

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FIDELITY NOT SUCCESS

Don Marquis said that writing poetry is like dropping rose petals down the Grand Canyon and waiting for the echo. Yet he continued to write poems. Being a poet, he could do nothing else. Some Christian objectives seem as hopeless of realization as filling the Grand Canyon with rose petals. Yet the Christian persists in striving for goals because love for God and man results in the compulsion to serve. Fidelity to his Christian nature, not success, is his primary concern.

Jesus did not turn back when death and seeming defeat stared him in the face. He steadfastly set his face to go to the city (Luke 9:51) where he knew he would be killed. He drove forward in spite of warnings. Having the nature of the Son of God, he could do naught else. To the extent that we no longer ask, "shall I succeed?" but only "am I true?", our own hearts will tell us more of him. From *Fellowship of Prayer*, 1947; Issue by Vere V. Loper.

THE NEED OF BIFOCAL VISION

We are like soldiers in a training camp, impatient with the routine of squad drills and eager to move up to the front-line action. But unless we do our less colorful work on the local drill grounds of the home, the school, the parish church, the community organizations, we shall not attack effectively the large problems of industrial conflict, racial tension, international disorder. Unless we can learn to deal justly with our Harlems and Detroits, we can hardly expect to settle satisfactorily the future status of Burma and India. Until we can bridge the class distinctions in our local church congregations, we can scarcely hope to spread democracy over the globe. Unless we can develop more comity among the churches along Main Street and further organic union among our denominations, we Christians are not very convincing advocates of a united world.

If we are to keep our date with destiny, we the people need a bifocal vision. We must catch the long-range views of our world problems and our ultimate goals. We must also sharpen our vision of things nearby in order to develop the insight, the sympathy, the

discipline, the sureness of touch necessary to make our ideals effective. Ralph W. Sockman in *Date With Destiny*; Abingdon-Cokesbury Press.

A BECKONING FRONTIER

Mr. Truslow Adams tells us that, so long as America was only partly colonized, the frontier kept calling men of spirit to rise up, and leave their little bits of things, and venture out into the wide open spaces, still to be possessed; and that when, finally, the trek westwards reached the sea, and there was no longer a beyond that beckoned to them, the national spirit lost something of its old hardihood and eager seeking for adventure. The Christian always has his frontier beckoning to him; and it keeps him alert and young and daring. Before him lies a whole eternity in which past blundering and bungling, changed into Christ's likeness, grown up at last into what God planned that he should be, he will serve him perfectly forever and forever. Arthur John Gossip in *Experience Worketh Hope*; Charles Scribner's Sons.

"COME AWAY! COME IN! COME BY!"

If you should be in Scotland and a friend were to invite you into his house, he would likely open the door and say, "Come awa', come awa'." Rather strange, isn't it? We say, "Come in." If your Scottish friend wished to make his invitation unusually warm, he would say, "Come awa' by."

Are not all these meanings to be found in God's gracious invitation to us in Christ—"Come"? First, "Come away!"—away from sin, away from darkness, away from worry. But also "Come in!"—into purity, into light, into peace; away from the life you have been living into that which you may live in and through me. Better still, "Come by!"—by me in truest fellowship and communion. "Come" is a little word, but so full of meaning. "Come away! Come in! Come by!" From *To-Day*; Issue by J. Calvin Reid.

THOUGHTLESS WORDS

I never realized how dreadfully irrelevant and almost vulgar words could be in the hour of grief until an experience befell me in a home where a

little girl dearly loved one particular doll. The doll was broken by the carelessness of a person who turned on the little child and said, in words that seemed to sear one's brain as they were spoken, "I'll buy you another." A child's grief is so real and so terrible that it seemed as bad as saying to a mother who has lost her child, "Well, you have other children," or to a man who has lost his dearest friend, "Well, you have other friends." No newly bought doll, however expensive and marvelous, could make up for the dear treasure on whom love had been so lavished that the very paint had been kissed off its face. There it lay in cruel pieces, and nothing on earth could replace it or make up the sense of loss. With the sublime dignity and the spiritual insight that made Jesus himself put a little child in the midst of men, this little girl looked up into her mother's eyes and said, "Don't talk about it, please, Mummy." She wanted only to be quiet. There was nothing that could be said. The heart knoweth its own bitterness, and healing for that heart is silence. Leslie D. Weatherhead in *The Significance of Silence*; Abingdon-Cokesbury Press.

WHEN HIS FACE APPEARS

Away in the East today you may see the refiner of gold sitting by the blue-hot blaze of his coals; holding over it in what seems to be a kind of long-handled skillet his little scraps of impure metal. Slowly in the intense heat they begin to melt. Back and forth across the fire he moves the muddy, sluggish liquid; until the black streaks of dross burn out of it, and it turns a pure and molden yellow. Then when in its clear depths he sees reflected the undistorted image of his own face, he looks up to catch your eye and nods; his work is done. What if there were one who through all the hot and burning discontent of your soul is looking for the dross to vanish and for his own face to appear! Paul Sherer in *The Place Where Thou Standest*; Harper & Brothers.

SACRIFICING THE PRESENT FOR THE FUTURE

In 1886 Mark Twain and his wife were living a poverty-stricken life in Paris. Two of his books had been published, and attractive offers were being made for his next manuscript. He had several half-finished sketches on hand, and one day an American publisher cabled an offer of sixteen thousand dollars if he would sell them immediately. The difficulty was that the manuscripts were not yet in final form. Mark Twain knew he could im-

prove them immensely if he spent a few more weeks on them. Which course should he follow? Should he sell the sketches at once, take the money, and begin to live in comfort—or should he keep the manuscripts, make them his best, and endure poverty a little longer? He talked the matter over with his wife, and then sent word to the publisher that he had at the moment nothing fully ready for publication. Then, fearing lest his courage should weaken, he did an unusual thing. He tore the tempting manuscripts to bits and burned them in his open fire. Now there would be no question of surrender! The work that bore his name would be his best, even if he and his wife would have to endure hardship many weeks longer. What name do we give to this quality of character? We might call it resolution, or loyalty to an ideal, or a love of fine craftsmanship. It was the ability to sacrifice the present for the future. James Gordon Gilkey in *Solving Life's Everyday Problems*; The Macmillan Company.

COMING FORWARD IN DIFFICULT TIMES

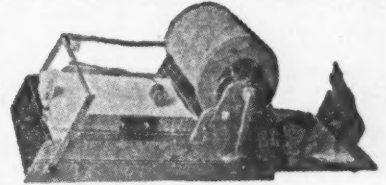
There is a traditional story about one of the popes of Rome who lived some seven and a half centuries ago. One night he dreamed that the Church of St. John Lateran was swaying as before a tempest. The building seemed to be crumbling and was about to collapse. As the great leader of the church wept, he saw a little man in the rough dress of an Umbrian peasant come running and then place a single hand against the tottering wall, pushing as he did so. The building did not fall; it stood firm and strong! As Dr. Bernard Iddings Bell reminds us, whether or not the story of Pope Innocent's dream be fact or fiction, it is true that St. Francis came in a difficult day with this noble purpose. And the pope did give him his blessing as he authorized his revolutionary rule for his religious order.

So, again and again the church has arisen to new life. Many have come forward in difficult days to bring fresh vitality to this institution: Luther, Calvin, Knox, Wesley, Barth, Nie-moeller, and a host of others. G. Ray Jordan in *We Believe*; Abingdon-Cokesbury Press.

URGE DAY OF PRAYER

Columbus, Georgia—The Christian Ministers' Brotherhood here adopted a resolution to be sent to President Truman asking that he proclaim V-J Day, August 14, as a day of prayer.—R. N. S.

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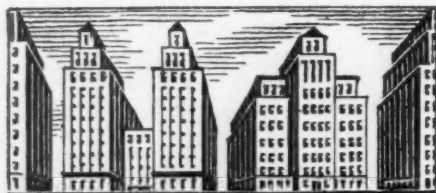
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- THE CHURCH LAWYER -

When a Congregation Secedes

by Arthur L. H. Street

RIGHTS of a local congregation to use church property and the church name after seceding from denominational affiliation were considered by the Pennsylvania Supreme Court in the recent case of Church of God at Markleysburg, Pennsylvania, v. Church of God at Markleysburg, Pennsylvania, 50 Atl. 2d, 357. The suit was brought by the General Assembly of the Church of God and local representatives against a seceding pastor and his followers. Defendants unsuccessfully appealed to the Supreme Court from a decree in favor of plaintiffs, restraining the defendants from using the old church name and property belonging to the denominational congregation, as distinguished from the seceding congregation. The Supreme Court also approved that part of the trial judge's decree which restrained the seceding pastor from conducting services in the church building or occupying the parsonage "until his right to minister to the congregation has been restored by the General Assembly." So far as a matter of general interest, we quote from the Supreme Court's opinion:

"A local congregation which is a part of a larger religious organization cannot divorce . . . itself from the church family, set up a new independent organization, and by so doing entitle itself to retain the congregational property. The law of this Commonwealth concerning the control and disposition of property owned by religious societies that are units of a denominational system is embodied in the Act . . . by the terms of which the control of any local congregation over property conveyed to its use is to be exercised in accordance with and subject to the rules, regulations, usages, canons, discipline, and requirements of the religious body, denomination, or organization to which the local congregation belongs. Hence, trustees to whom property has been conveyed for the use of such congregation take and hold the property subject not to the control of the congregation alone but to that of the denomination as well, and no action on the part of the congregation

can authorize the trustees to impair in any manner the interest of the denomination therein.

"It is true . . . that no denomination can . . . exercise its share of control so as to require the property to be used for the propagation of doctrines in conflict with the fundamental faith and teaching of the denomination as accepted at the time that the congregation whose property is involved united with it, but that is not here the case.

"In any view of the case, it would be a mistake to think that a local congregation subject to superior ecclesiastical judicatories could be permitted to sit in judgment on questions of orthodox belief, since in that event opportunistic desires and ambitions would render denominational authority vain and ineffectual. Nor will we ourselves assume to override an ecclesiastical judicatory unless a departure from accepted faith and teaching threatening to divert property to a purpose radically different from that for which it was acquired is plain and unmistakable, for it is not to be supposed that judges of the civil courts can be as competent to interpret the religious doctrines of every denomination as are the ablest men in each in respect to their own. It should be realized that differences in religious opinion are the inevitable result of moral, spiritual, and social growth, and may not be suppressed if conscience and intellect alike are not to be stunted.

"Finally, it must be seen that to permit the defendants, after seceding from the General Assembly, to copy its name and that of the local congregation would not only lead to confusion and promote deceit, but would result in material damage to the plaintiffs."

Read

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The Sixties Have the Twenties and the Forties

A Sermon for Boys and Girls

by John Edwin Price*

SOME ideas are as modern as tomorrow. Today I would share with you a modern version of an idea as old as Methuselah. If you don't know how old Methuselah was, ask one of your parents. (Be sure to ask the one who knows.) In fact this idea was told to Moses by God on Mount Sinai.

However, I am willing to admit that it didn't strike me as forceably in Sunday school as it did a few years ago when I heard the Indian version of it.

It seems that a young Indian brave was sitting in the midst of his elders who were discussing some serious ideas pertaining to the welfare of the tribe. His attitude was that of one who thinks he knows it all.

You've heard such fellows. They are often saying, "Now you Guys listen to me." Or, "Let me tell YOU something."

Well, this young Indian brave was about as short of modesty as a hen is short of teeth. In fact you would probably call him a "young know-it-all."

When he had aired more of his importance than most of the other Indians could inhale one of the old chiefs grunted and said ten mighty words: "The sixties have all the twenties and forties in them!"

I never forgot that. Probably you won't. Yes, when the sixty-year-olds were twenty they too felt they had acquired a lot of knowledge. When they were forty they were advising all and sundry. When they got to be sixty they realized that what they knew was as a grain of sand compared to Mt. Everest when they thought of what could be known.

Time testing experiences had caused them to modify some of the ideas they held as supreme at twenty and at forty. However, in matters of right and wrong conduct they knew that the rules were just the same as the rules of mathematics, true for all time.

A "young know-it-all" who got safely over this fool's-hill stage of importance went to college. Of course he and his dad often discussed the affairs of life, especially as they pertain to the effects of right and wrong conduct.

Near the end of his college course he was heard to remark: "It's surprising how much my dad has learned dur-

ing the past four years."

I am aware of the fact that many of our best ideas come from youth. You could probably quote to me the words of Paul to Timothy: "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity."

But while realizing your possibilities, you will probably agree that more and better and greater ideas will come to you if you keep the door of your mental guest room open.

The man who is supposed to have been the wisest who ever lived once wrote, according to Proverbs 1:7, "Fools despise wisdom and instruction."

"The sixties have all the twenties and forties in them." It's worth thinking over from time to time.

Moses was one of the mightiest of men;

He gave the commandments from one to ten.

But, he was past sixty before the provident God entrusted the ten commandments to him. One of those commandments says very definitely:

"Honor your father and your mother, that you may have a long life in the land which the Eternal, your God, is giving you."

Yes, the old Indian chief gave it a thought-provoking modern twist when he spoke ten words: "The sixties have all the twenties and forties in them."

CANADIAN MINISTERS POORLY PAID

Calgary, Alta.—The average minister of the Presbyterian Church in Canada receives an annual stipend of only \$1,521, according to a report submitted to the General Assembly here.

A gain of 1,073 communicants was reported, bringing the total to 174,225. During the year 6,330 were received on profession of faith. There was a drop of fifteen in number of mission fields and twenty-two in preaching stations.

An encouraging fact cited was the increase of 940 in the number of babies baptized during 1946.

Across Canada mortgage debts totaling \$1,044,714 were paid off, and though the general budget of the church went down by \$2,000 the total raised for all purposes — \$4,007,882 — was \$288,382 above the previous year—R. N. S.



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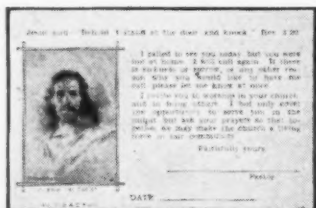
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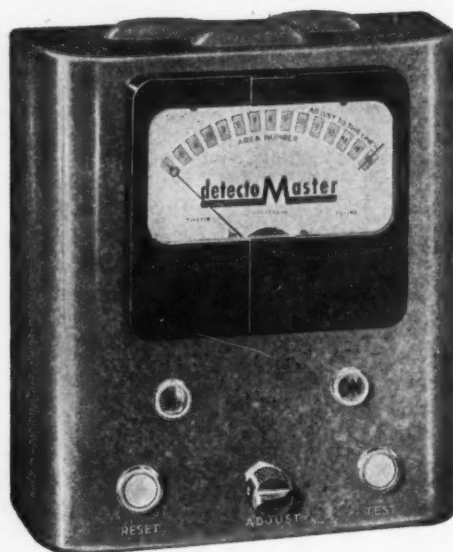
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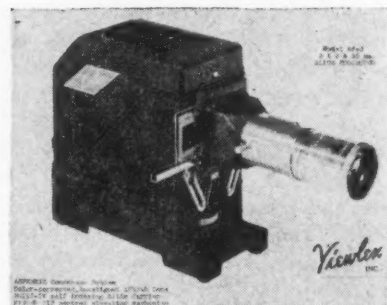
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UNIFIED FINANCIAL STRUCTURE PROPOSED FOR EVANGELICAL FREE CHURCH

Minneapolis, Minnesota—A unified financial structure for the Evangelical Free Church of America was proposed at the sixty-third annual conference of the church at Medicine Lake Bible Camp near here.

The plan was suggested by Dr. E. A. Halleen, Minneapolis president, in his annual message.

At present the Free Church Seminary in Chicago and the foreign and home mission boards of the church all support themselves. The plan proposed by Dr. Halleen is similar to one used by the Southern Baptist Convention.

In an address to the youth fellowship of the church, C. Stacey Woods, Toronto, Canada, general secretary of the world-wide Inter-Varsity Christian Fellowship movement, said public school education today is "actually anti-Christian."—R. N. S.

APPROVE ORDINATION OF MARRIED WOMEN

Montreal—After heated debate which lasted for over two hours, the twenty-third annual Montreal-Ottawa Conference of the United Church of Canada here approved the ordination of married women to the ministry and passed by an overwhelming majority the request for ordination presented by Mrs. A. M. Butler of Montreal.

A decision to permit the entry of women into the ministry was made some time ago, but this was the first time a married woman had requested ordination. Opponents of the move, a small group, which included both laymen and ministers, requested the secretary to record their opposition votes.

Mrs. Butler, a graduate of McGill University and the United Theological College, is the mother of one child.—R. N. S.

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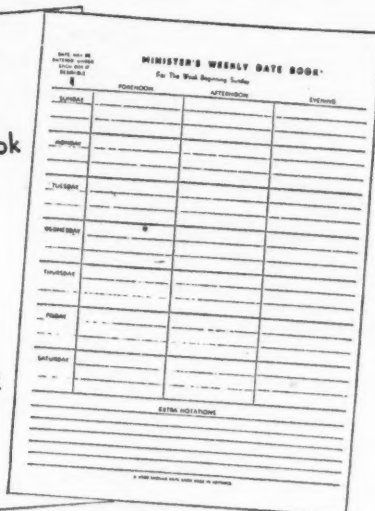
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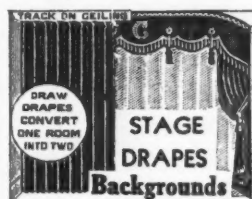
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A well spent day brings happy sleep,
so a life well used brings happy death.
—Da Vinci.

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Book Reviews

(From page 55)

Biographical

Thomas Jefferson. Champion of Religious Freedom . . . Advocate of Christian Morals by Henry Wilder Foote. The Beacon Press. 70 pages. \$1.25.

Here is as delightful a biographical study as one could wish. Thomas Jefferson is really one of the great Americans. His history has been clouded by the charges of atheism which were hurled at him. The main basis for this was the opposition of the established churchmen which protested his democracy and his conception of religious freedom. He was born in the Church of England, christened in the Church of England and married in the Church of England. But in spiritual life he belonged to that much smaller circle of liberals who believe that the authority for one's religion lies in his own experience.

Jefferson was not an atheist. He was a great admirer of Jesus Christ and with his own hands cut passages from a Bible to make a continuous story of the life of Jesus. This is now incorrectly known as Jefferson's Bible.

Much of his correspondence of later life was in the field of religion. It was conducted with humility and understanding. Professor Wilder believes that he would correctly be classified as a Unitarian. That is probably a correct analysis.

A couple lines from this book might be passed along to those good democrats who are opposing the twenty-second amendment to the constitution which would limit the terms of the President of the United States. Thomas Jefferson was very much opposed to the "perpetual re-eligibility of the President."

W. H. L.

Christian Stewardship

Partnership With Christ by Paul H. Conrad. Judson Press. Paper bound, 40 cents.

This booklet is one of the very best pamphlets dealing with full-fledged Christian living this reviewer has read. It carries the idea of stewardship into the whole of life instead of limiting it to any narrow sphere, covering: spiritual purpose, worship, action, the human body, time, the acquisition of money, the use of money, and the world mission. The author with experience both as pastor and Y. M. C. A. secretary, is secretary of stewardship on the Council on Finance and Promotion of the Northern Baptist Convention, and interdenominational works on the Publication Committee of the United Stewardship Council. This booklet is designed as a study book for youth and other groups in the local church, in conferences, and in summer camps. It is likewise valuable for individual reading and study. It starts out with a consideration of the place of partnership in business. Each member has something to contribute. Jesus intends to share with us his peace, love, joy, friendship and his difficulties and dangers. The only thing we have to share with him is our will. Our talents and possessions are not our own, they come from God. But God will not dominate our wills. This is what we share in the

partnership. From the spiritual standpoint the author emphasizes that there is no place for divided loyalties. We cannot serve God and mammon. He describes the three disciples on the mount of transfiguration as being willing to live there forever without a care. Not so with Jesus. He led them into the valley to meet responsibility. In application he says that in order to become productive worship must not be detached from daily responsibility. Regarding the stewardship of time he offers three antidotes for procrastination: begin each day with a quiet moment with God; adhere strictly to the day's plan as provided in budgeting of time; and carry a sense of God's presence into every part of the schedule.

M. T.

The Christian Motive and Method in Stewardship by Henry Burton Trimble. Abingdon-Cokesbury Press, Nashville-Pittsburgh. Paper bound, 60 cents.

At this time when many churches are emphasizing stewardship this revised edition of an earlier standard publication which has been brought completely up-to-date should find a ready acceptance and use. It represents a comprehensive stewardship including its general philosophy; personality; motivation; problems of relationships in family, government, races and nations; wealth in its acquisition and giving; missions; and the forward outlook. Believing that the teaching of stewardship is an important function of Christian education, this book is prepared to be used as a study text. In its message he begins with a consideration of the initial act of stewardship as being a commitment which carries all possessions and relationships, which means the "whole of life." It is prepared upon the background of a sense of obligation in the midst of freedom. Such stewardship is person-centered where institutions are of value only as they contribute to the enrichment of personality, even persons of little worth from the worldly point of view. Such was Jesus' conception of the Sabbath. He presents the Christian religion as the remedy for the social ills of mankind for three reasons: 1. Its spirit is broad enough to embrace the world. 2. It elicits the strongest type of voluntary loyalty. 3. Its profound regard for the rights and potentialities of persons creates an atmosphere of freedom congenial to the development of the highest qualities of individual character. When it comes to a consideration of wealth he points out that sloth and waste are New Testament abominations. Such is the basis of the prodigal's troubles. In the parable of the talents thrift is commended. Again, without the Christian principle of cooperation or brotherhood, there would be little hope of permanent business prosperity.

M. T.

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When nations have one banner
And creeds have found one fold,
Then hark! the last note of discord
In all God's world shall cease
In the conquest which is service
In the victory which is peace.

Is The War Over for Your Church?

Present the **SERVICE STARS** to the Men
Who Won Them

THE service flag must soon be removed from the wall. Before it is destroyed each star should be removed and presented to the man or woman it represents. Some churches prefer to substitute new clean stars. The wallet shown on the left has been prepared as a fitting repository to preserve the star as a lasting memento of the church's interest in the G. I. Upon request we will be glad to send you an effective litany for lowering the service flag.

Folds to size 8" x 4". Service star is pasted or stapled on the inner fold. If the stars on your flag are soiled we can provide replacement stars at 10c each (25 or more at 7½c each).

Prices: Single copy, 15c; 2 for 25c; \$1.40 per doz.; 25 or more, 10c each
(Specify number desired for blue and number for gold stars)

"TEL-YOUR-PASTOR"



Help your pastor and
serve your church by
passing on names of
those needing attention.

A Call Would Be Appreciated by

Name _____

Address _____

REASON

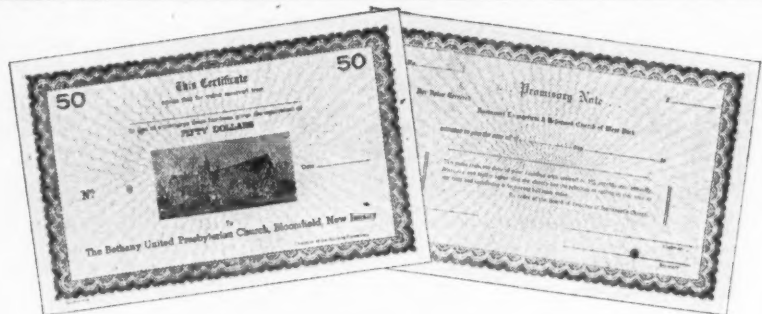
- () Ill () Prospect for membership
() Bereaved () Needy
() Has grievance () Needs church contact

Other: _____

Signed* _____

*Be sure to sign this card so that the minister may
consult you regarding the case. Hand the signed card to
usher, pastor, place on collection plate, or mail. Other
side may be used for additional information.
CM

Tel-Your-Pastor—(No. 1)



Blank Bond Forms for Churches

Churches have found many uses for these bond forms. They are 8¼" x 5⅜" in size. The border is printed in green. Light waves of gold illumine the body.

They may be used for promissory notes, mortgage notes, promises to pay, stock certificates, receipts for building fund payments, etc. They are sent blank, your copy to be printed locally.

Prices (postpaid): 90c per 100; 500 to 1,000, 75c per 100;
1,000 or more, \$7.00 per 1,000

Postage Prepaid When Remittance Accompanies Order

THREE CARDS WHICH WILL PAY BIG DIVIDENDS

Each 3" x 5" in
size. White card
printed in blue.

Prices: 80c per
100; 300 or more,
75c per 100



The Invitation

Ye, who do truly and earnestly repent of your
sins, and who are in love and charity with your
neighbors, and intend to lead a new life, following
the commandments of God, and walking from hence-
forth in His holy ways: draw near with faith, and
take this holy sacrament to your comfort, and make
your humble confession to Almighty God.

ALL WHO COMMUNICATE ARE ASKED TO SIGN FOR THE
RECORDS OF THE CHURCH

Your Name _____

Your Address _____

Present Church Affiliation _____

Communion Record—(No. 2)



To Our Guests

We are glad that you visited us today. We hope that you
enjoyed the hour of worship and will soon return.

If you will sign this card and give the information
requested, it will help us to identify you. Then please place
the signed card on the collection plate; hand it to an usher,
or give it direct to the pastor. Thank you.

Name _____

Address _____

Present Church Affiliation _____

Guest Card—(No. 3)

CHURCH MANAGEMENT

1900 Euclid Avenue
Cleveland 15, Ohio

Editorials

(From page 8)

If the family prefers that the body rest in a foreign grave, well and good. But if it prefers the return of the dead it should be encouraged. Let the body be buried with the prayer of rabbi, priest or minister. Let the family have a grave to visit. That is not morbidity. It is simply Christian.

The state has taken the life; the spirit has returned to its maker; surely the parents have a right to their hour of mourning. Then they shall be comforted.

Don't Under-Estimate Henry Wallace

MUCH has been said, pro and con, about the Henry Wallace meetings. There has been surprise expressed at the number of people who have attended the meetings. I have thought it might be interesting to *Church Management* readers if I gave my impressions of one meeting I tried to attend.

Don't get me wrong. I am not a devotee of Henry Wallace. As much as I have admired the foreign idealism of Franklin D. Roosevelt and the religio-social concepts of Henry Wallace I have never been able to endorse the philosophy of the New Deal. I remember with disgust the Wallace policy of ploughing under the little pigs while a large part of the world starved. I believe that the New Deal, as practiced under Roosevelt, is responsible for our heritage of totalitarian government and the class bitterness which have been engendered. I own a little business which publishes *Church Management* and am temperamentally among those who teach and practice individual thrift and production in contrast to state socialism.

But I have been unable to see any justification for the criticism heaped upon Henry Wallace because he spoke for international cooperation overseas. I agree with him that the Truman doctrine with its aid to Turkey and Greece is definitely and deliberately imperialistic. So we do have something in common.

I always like to give encouragement to the underdog and Wallace is the outcast in the present controversy. When the Cleveland meeting was announced the local papers indicated that there was little interest. I took their comments seriously and decided that I would fill one seat and give my six bits support to the meeting. I did not buy a ticket in advance because I could see no necessity for that. Of course, that is where I made my big mistake. That is the reason I did not get into the meeting.

Our Wallace meeting was held in Cleveland's Public Music Hall. It is a part of our municipal auditorium but not the largest hall. It seats approximately 3000 people. The meeting was scheduled for 8:30 in the evening. I decided to get there at 7:45 just in case. My watch was on time but my personal timing was wrong. When I reached the hall it had been sold out and several thousand men and women were milling outside. The local papers said there were "several hundred" who could not get in. They were misinformed. "Several thousand" is more correct.

Failing to get a seat I decided to mingle with the crowd. I found that it was made up of many classes. Students from local universities were evident. There were some professional people. I saw several ministers I knew. Then there were workers from the factories. Perhaps these made the majority of those barred from the entrance.

But it was not the number of the people but their tenseness which impressed this observer. Two times in my life I have been associated with political movements which were almost idealistic fanatical. The first was when as a callow youth I joined the Bull

DENNING FIXTURES FOR CHURCH PEWS

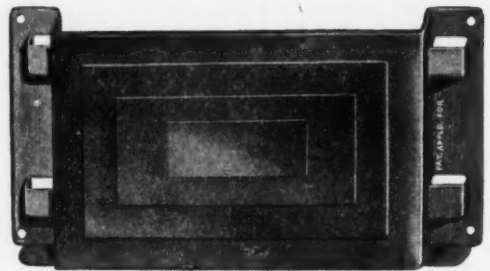


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Richly finished in light bronze,
dark bronze and nickel

DENNING'S ENVELOPE HOLDER



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Moose movement and participated in the convention which nominated Theodore Roosevelt. The second was in the Wilson movement for endorsement of the League of Nations. The tenseness of the Wallace meeting paralleled these earlier crusades. Perhaps it is destined to failure as were both of these.

The people around the hall were crying for blood. They were against war; against the newspapers and against the imperialistic policy of the administration. They were outspoken in their opposition and vocal impressions of sympathy for Wallace. His appearance in the crowd brought enthusiastic cheers and caustic moments after he entered the hall.

"Did you notice that he walked to the hall," said one. "No government owned automobile for him."

"He talks our language."

"Boy, get a look at the size of those shoulders."

"Wallace is the one chance to keep America out of war."

There were some who were not satisfied with statements. Quite a few were clamoring for the "big hall" to be opened up. This hall which adjoins the music hall will seat 13,000 people. One woman was insistent that we "rush the police and get into the hall."

About this time I learned through the underground that in one of the small foyers at the back of the hall a group had found that they could hear the speaker. I made my way there and crowded into a sweating mass. Through a ventilation duct Mr. Wallace could be heard very distinctly.

I won't go into the speech. Perhaps I should say this much. He defended his trip to Europe by the statement that world citizenship is destined to take precedent over national citizenship and he felt that everyone, including himself, had a right to talk to the world. It was a good speech. His voice is good. His logic carried weight.

I don't know what he is going to do. Perhaps lead a third party? I am not sure that I would vote for him. This is not an argument to convince our readers one way or another. The conclusion to the experience is the title of this editorial: "Don't Under-estimate Henry Wallace."

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The Rudolph Wurlitzer Co., Organ Division,
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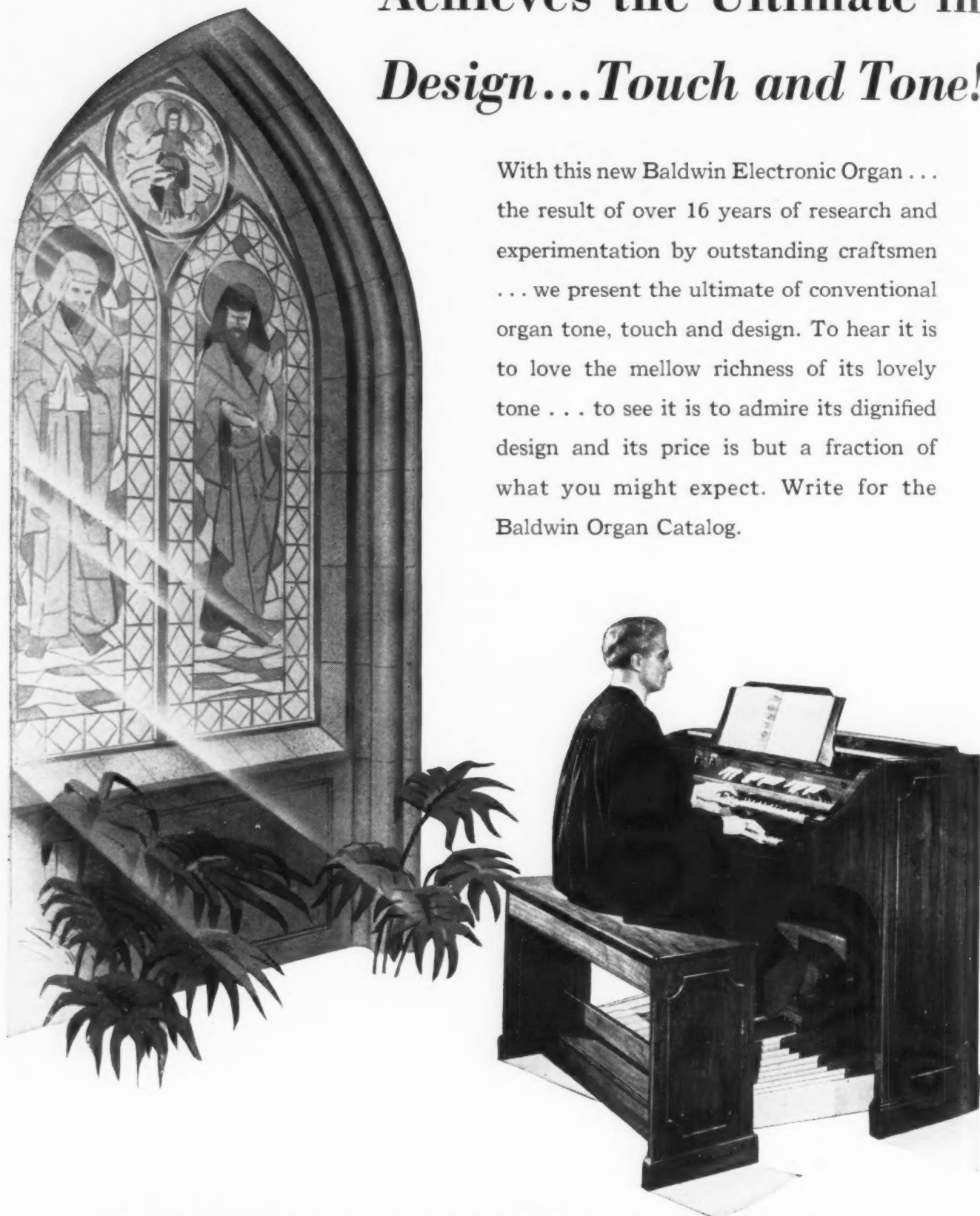


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